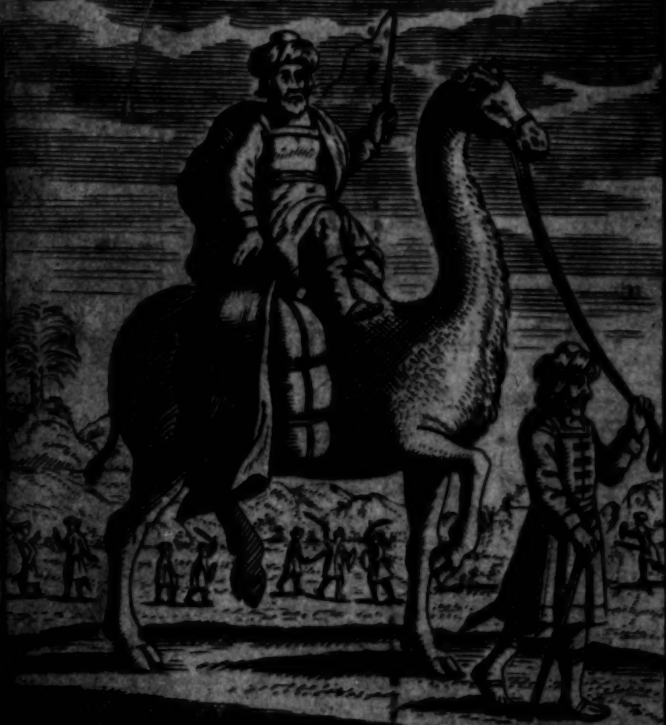


Two Journeys
to
JERUSALEM.



The manner of Travelling
upon Dromedarys. Page 66.

Lodon Printed for Nath: Crouch

THE HISTORY OF

THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE SOCIETY OF THE

ANCIENTS

IN THE

REIGN OF

CHARLES THE FIRST

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IN THE

REIGN OF

Two Journeys *Given* TO *Jerusalem* JERUSALEM

Containing

First, A strange and true Account of the Travels of Two *English* Pilgrims some years since, and what admirable Accidents beset them in their Journey to *Jerusalem*, *Grand Cairo*, *Alexandria*, &c. By H. T.

Secondly, The Travels of Fourteen *Englishmen* in 1669. from *Scanderoon* to *Tripoly*, *Joppa*, *Ramab*, *Jerusalem*, *Bethlehem*, *Jericho*, the River *Jordan*, the Lake of *Sodom* and *Gomorrab*, and back again to *Alippo*. By T. B.

With the Rare Antiquities, Monuments, and Memorable Places and Things mentioned in holy Scripture: And an Exact Description of the Old and New *Jerusalem*, &c.

To which is added,

A Relation of the Great Council of the *Jews* Assembled in the Plains of *Ajayday* in *Hungaria* in 1650. to examine the Scriptures concerning Christ. By S. B. an *Englishman* there present.

With an Account of the Wonderful Delusion of the *Jews*, by a Counterfeit *Messiah* or false Christ at *Smyrna*, in 1666. and the Event thereof.

Lastly, The Fatal and Final Extirpation and Destruction of the *Jews* throughout *Persia* in 1666. and the remarkable occasion thereof.

Collected by R. B. and Beautified with Pictures.

L O N D O N. Printed for Nath. Crouch, at his Shop at the Ball in the Poultry near Cheshide. 1685.

TWO JOURNALS TO JERUSALEM

Containing

Two A. D. 1840 and two A. D. 1841
Journals of the Rev. J. H. ...
... to Jerusalem

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TO THE
READER.

THE following Relations contain-
ing matters very considerable and
remarkable, cannot certainly be
displeasing to any good natur'd
Reader; for it may be some diversion to observe
what Wonders are told of those once famous
Places in and about Jerusalem, and what New
Legends are daily added, as it may stand with
the Interest (that is to say, the profit) of the
Priests.

As to the Great Council in Hungaria, in
1650. and the strange Delusions wherewith
the Jews were possess'd by a Countersfeit Messiah,
or False Christ, in and about Smyrna, and
many other Countries: Likewise their utter
Extirpation out of the Kingdom and Dominions
of the Emperour of Persia, in 1666. We may
with our Author observe, how signally the
hand of the Almighty has been stretcht out
A 2 against

against the Jews, so that if they were not under a Judicial hardness of heart, certainly these continued Tokens of Divine Vengeance would cause them to Reflect upon themselves, and by a serious Repentance and embracing of the Doctrines of the Lord Jesus Christ, the True Messiah and Saviour of the World, to endeavour to remove that Curse which their Forefathers wished might fall upon themselves, and their children, when they Crucified the Son of God, and the Lord of Life and Glory, and under which they have so severely smarted in most Nations whither they have been scattered, for above these sixteen hundred years.

As to the Reality of these brief Relations, they were all written by several Englishmen of undoubted Veracity and Credit, and who were upon the Places where these remarkable things were Transacted, and therefore need not beg, but may rather command Belief.

R. B.

I

XX

*A Brief Description of Palestine with
an Account of the Ancient and Modern
State of those Countries.*

IN Former Ages, this was one of the most famous Provinces of Syria :: Called,
1. The Land of *Canaan*, from *Canaan* the Son of *Cham*, who by his often Chastisings, was driven to possess and inhabit the same.
2. It was called the *Land of Promise*, because the Lord had promised it to the Patriarchs, *Abraham*, *Isaac* and *Jacob*, and their Seed,
3. *Israel*, of the *Israelites*, so called from *Jacob*, who was surnamed *Israel*. 4. *Judaea* from the *Jews*, or People of the Tribe of *Juda*. 5. *Palestine*, by *Ptolomays* and others, quasi *Philistini*: The Land of the *Philistines*, a potent Nation that dwelt there. 6. The Holy Land, so named by the Christians, because herein was wrought by *Christ* the Work of our Salvation.

This Country is situated in the midst of the World, between the Third and Fourth Climates, the longest day being Fourteen hours and a quarter, between the *Midland Sea* and *Arabia*, from which it is Bulwarked beyond *Jordan* with a continual Ridge of Mountains; on the East lyes *Celosgoia* and *Arabia Petrea*; on the South *Idumea*, the Wil-

derness of *Pharam* and *Egypt*; in the West part of *Phenicia*, and the rest hath the *Mediterranean Sea*; and on the North are the Mountains of *Libanus*, and a part of *Phenicia*: It is distant from the Equinoctial thirty one Degrees, extending to thirty three; so that in length from *Dan* unto *Beersheba*, it containeth not more than four hundred Miles; and where it is broadest, not fifty.

This Famous Land was once commended above all Countries under the Sun, especially in regard of the Salubrity and Wholsomeness of the Air, being seated under a Temperate Climate, where the Winter is not too cold, nor the Summer too hot; and for Fertility, a Land that flowed with Milk and Honey, adorned with Beautiful Mountains, and delightful Valleys; the Rocks producing excellent Water, and no part empty of delight or profit; for the Soil yields abundance of all fruits and increase.

This Land aboundeth in sweet Springs, and Pleasant Pastures, where they feed a great many Flocks of Sheep, and Herds of Cattle and Cows, which give excellent Milk, as is in any Country in the World: There is also brave Hunting and Hawking for Deer, Goat Hares, Partridges, Quails, and other Birds: Likewise they have all kind of Fowl; also there is a great store of Lions, Bears and Wolves, found in abundance.

The Land of *Canaan* was heretofore divided into Thirty Kingdoms, & Kings, when the *Israelites* conquered it; the most of the Ancient Inhabitants being for their sins by God excluded the Land, and put to the Sword by the *Israelites*: The *Israelites* Ruled this Land, about Four Hundred Years, by Princes and Judges, till the time of *Samuel*: These Princes or Judges, were not all of one Tribe, but the Best, Gravest, and Eldest, were Selected and Chosen out of every Tribe. Afterwards the *Israelites* growing weary of this Government, at their earnest request, the Lord appointed them a King, and so their Government was Changed into a *Monarchy*, which continued many Ages; but in process of time, the *Israelites* endured many Miseries, and Afflictions, till at last they saw the utter Ruine and subversion of their Kingdom.

What Alteration happened to this Nation, and with how many several Wars they were Plagued (either because of their own stiff-neckedness, that they would not be Obedient to their own Prince, or brook any foreign Government, or that for their Rebellion and Sins, the Wrath of God was oftentimes Kindled against them; or that Foreign Princes were Ambitious to Incorporate this happy Land, Holy Writ and *Historiographers* Witness the same at large; for how many times were they subdued and brought into Slavery, and

Bondage, because of their Sins, and that they did not Govern and behave themselves well; for sometimes their Necks were brought under the Yoaks of their Neighbours, as the *Egyptians, Chaldeans, Medes, Persians, Macedonians & Romans*; yea, and would never cease by their Rebellions, Seditions, and Conspiracies, till they had brought their Government and Countrey to utter Destruction, by Persecuting, and putting to death, the Saints and Prophets, sent them from God; yea, and at last Crucifying the Son of God, the Lord of Glory, and the Saviour of Mankind, by their Horrible and Murderous Hands, and Nailing him to the Cross.

And finally, Wishing that his Innocent Bloud should be on them and their Children. Which accordingly soon after happened, to the utter Desolation of their Countrey, the *Romans* laying waste, and levelling to the Ground the Magnificent Structures and Buildings thereof, so that herein was verified the Prophecy of Christ while he was upon the Earth, *That one Stone should not be left upon another*. And as for the People, Divine Vengeance did continually pursue them till the most part of them were destroyed, and the rest Dispersed throughout the World, even to this Day.

For first, the Inhabitants of *Cæsarea* slew of the *Jews* in one Day, about Twenty Thousand, and such as fled, were taken and Imprisoned by *Florus* the Lieutenant of *Judea*. To Revenge this Slaughter, the *Jews* set upon the

the *Syrians*; in which Skirmish Thirteen thousand of them were slain. The People of *Alexandria* put Fifty Thousand of them to the Sword; They of *Damascus* Ten Thousand of them; and *Antonius* a Roman Captain slew in *Ascalon* Ten Thousand; and *Cestius* another Captain, slew Fourscore Thousand and Forty Persons. And now, to come to the Wars managed here by *Vespasian*;

This *Vespasian*, in the Siege of *Aphaca*, slew and took Prisoners Seventeen Thousand, One Hundred and Thirty Persons; in *Samaria* Eleven Thousand Six Hundred and in *Josipata* Forty two Thousand two Hundred Persons. In *Joppa* so many Killed and Drowned themselves, that the Sea threw up again Four Thousand two Hundred Persons; and the rest so totally perished, that there remained none to carry tidings to *Jerusalem* of the loss of the Town.

In the City of *Tarichea*, were Slain and made Captives, Forty five Thousand Persons, besides those which were given to the King *Agrippa*: In *Gamala* there perished Ninety Thousand, and none were left alive but only two Women. In *Gascala* Five Thousand Men died by the Sword. In the City of *Gadara*, there were Slain Thirty two Thousand two Hundred, besides an infinite number of such as Drowned themselves. In *Jerusalem* it self, there died Eleven Hundred Thousand of them

partly by the sword and partly by Famine the worse Enemy of the two; there were found two Thousand in Privies and Sinks; and Ninety Seven Thousand were taken prisoners, insomuch that thirty Jews were sold for a Penny.

Now that *Jerusalem* was able to contain such a number of People, is evident, in that when *Cestius* was Lieutenant of *Jury*, the High Priest did, at his Request, number the People which came to Eat of the *Paschal* Lamb, and found them to be two Millions, and Seven Hundred Thousand living Souls, all sound and Purified. And when *Titus* laid Siege to the City, it was at the Feast of the Passover, when most of the People were there assembled; God as it were thus Imprisoning them.

All these Massacres, besides divers others Omitted, and infinite Numbers which were slain in the Fields and Villages, which Drowned themselves, and were privately made away, Amounting to almost two Millions of People, happened in the compass of four Years, beginning in the twelfth of *Nero*, and ending in the second of *Vespasian*.

Yet was not the whole Nation Rooted out till the Year One Hundred Thirty Six. For then this Miserable People having stirred two notable Rebellions, First under *Trajan*, and after ward under *Adrian* the Emperours, they were generally Banished their Native Coun-

ry, & never again suffered to inhabit it but as Strangers.

After this Desolation, the *Jews* were dispersed all over the World; and especially in *Spain*, where *Adrian* Commanded many of them to dwell; yet they found every where so little Favour, that having divers times been put to grievous Mulcts and Ransoms, they were at last quite thrust out of *Europe* also.

The first Christian Prince that expelled the *Jews* out of his Territories, was that Heroick King, our *Edward* the First, who was such a sore Scourge also to the *Scots*; and it is thought divers Families of those Banished *Jews* fled then to *Scotland*, where they have propagated since in great Numbers; Witness the Averſion this Nation hath above others to Hogs-Flesh.

Nor was this their Extermination for their Religion, but for their notorious Crimes; as poisoning of Wells, Counterfeiting of Coins, falsifying of Seals, and Crucifying of Christian Children; with other Villanies. This happened in the Year One Thousand Two hundred Ninety One. And Sixteen Years after, *France* followed our Example. It was near two Hundred Years after, that *Ferdinand* turned them out of *Spain*; and five years after him, *Emanuel* of *Portugal* did the like.

But the Countreys from whence they were Last expelled, were *Naples* and *Sicily*,

in the Year 1539. In other parts of Christendom they reside yet in great numbers, as in *Germany* High and Low; *Bohemia*, *Lituania*, *Polana* and *Rassia*; In *Italy* also they are found, but in no Countrey which is subject to the King of *Spain*.

They live very quietly at *Rome* under the Popes nose, and *St. Mark* makes no scruple to entertain them at *Venice*: In sundry places of of the *Ottoman* Empire they are found very numerous; so that it is thought *Constantinople* and *Theſſalonica* only, have near upon twenty thousand of them.

Asia is full of them, as *Aleppo*, *Tripoly*, *Damascus*, *Rhodes*, and indeed all places of commerce and traffique; There are numbers of them found also in *Persia*, *Arabia*, and about *Cran-ganor* in *India*.

And to come to *Africk*, they have their Synagogues and Lumbards in *Alexandria*, the *Grand Cairo*, as also in *Fesse*, in *Tremiseu*, and divers places in the Kingdom of *Morocco*: there are about one hundred Families left in *Jerusalem*. But the place where they are most unmingled, is *Tiberias*, which the *Turks* gave to *Mendex* the *Jew*, for some signal services; thither they oftentimes bring or send the bones of their dead friends, who have left large Legacies, to be there interred from other places.

The City of *Jerusalem* was afterward re-edified

edified by *Elius Adrianus*, and given to the Christians, from whom it was taken by *Cosroes*, and the *Persians*, in the Year Six Hundred Fifteen, and from them forcibly wrested by *Haumar*, and the *Saracens*, in the Year Six Hundred Thirty Seven. Next it fell into the power of *Cutlu Moses*, and the *Turks*, in the Year One thousand Nine; under whose oppressions, when it had long groaned, *Peter* the Hermite stirred up the *Western Princes* to relieve the distressed Christians, whose designs attained their wished effect, under the Banner of the Victorious Prince, *Godfrey of Bullen*, in the Year One Thousand Ninety Nine. This *Godfrey*, for his merits, was to have been invested with the Royal Wreath of Majesty, which he denied, thinking it unfit to wear a Crown of Gold, where his Saviour had worn a Crown of Thorns; yet for the Common good sake he accepted the Title; after whom reigned these Christians Princes: *Baldwin* the 1. *Baldwin* the 2. *Fulk* Earl of *Anjou*, *Baldwin* the 3. *Almerick*, *Baldwin* the 4. *Baldwin* the 5. *Guy* of *Lusignan*, the last King of *Jerusalem*; during whose time, *Saladine* the Sultan of *Egypt*, won the Kingdom, which his Successours defended against all invasions, till the Year One Thousand Five Hundred Seventeen, when *Selimus* the first Emperour of the *Turks*, added the Holy Land together with *Egypt* to his Empire: And so the whole Countrey of *Palestine* with

with the City of *Jerusalem*, are under the dominion of the *Turks* to this day, and is inhabited by some *Christians* (who make a great benefit of shewing the *Sepulchre* of *Christ*) and of late Years also by *Moors*, *Arabians*, *Greeks*, *Latines*, *Turks*, *Jews*, nay I may safely, and probably say, with People of all Nations,

The whole Land containeth Four Regions, *Idumea*, *Judea*, *Samaria*, and *Galilee*. *Idumea*, beginneth at Mount *Cassius*; or as some will, at the Lake *Sirbon*, reaching to the Eastward of *Judea*; The Chief Cities are *Maresa*, *Rhinocorura*, *Rapha*, *Antedon*, *Ascalon*, *Azotus*, and *Gaza*. *Maresa* was the birth place of the Prophet *Micha*. Near unto this Town *Judas Machabeus* overthrew *Gorgias*; *Rhinocorura*, *Rapha*, and *Antedon*, are Towns of no great note. Of *Ascalon* Sir George Sandis writeth thus in his Travels; That it is a place now of no great Reckoning, more than that the *Turk* doth keep there a Garison: Venerable heretofore amongst the Heathen for the Temple of *Dagon*, and the Birth of *Semiramis* begotten of the Goddess *Decreta*, who enflamed with the love of a certain youth that Sacrificed unto her, and having by him a Daughter, ashamed of her Incontinency did put him away and Exposed the Child to the desarts, and confounded with sorrow, threw her self into a lake replenished with fish, adjoyning to the City: this *Decreta* is said to be that *Dagon* the Idol

Idol of the *Agrotonites* mention'd in the Scripture, which signifieth the first of sorrow: who had her Temple close by the Lake, with her Image in the figure of a fish, excepting the Face, which resembled a Woman; But the Infant nourished by Doves, which brought her Milk from the pails of the Pastures, after became the wife of *Ninus*, and Queen of *Assyria*, whereupon she was called *Semiramis*, which signifieth a dove in the Syrian tongue: in Memorial whereof the Babylonians did bear a Dove in their Ensigns, confirmed by the Prophecie of *Jeremiah*, who foretelling of the devastation of *Judea*, adviseth them to flee from the sword of the Dove.

Azotes, where was a sumptuous Temple built to the Lieutenant to *Demetrius*; eight miles beyond that stands *Acharen* or *Eckron*; where *Beelzebub* was worshipped, to whom *Ahaziah* sent to enquire of his health.

Lastly, *Gaza* or *Aza*, one of the five Principal Cities belonging to the *Palastines* (called *Philistines* in Scripture) *Gaza* signifieth Strong, and in the Persian language, a Treasure; so said to be called by *Cambyfes*, who Invading *Egypt*, sent thither the riches Purchased in that War; it was also called *Constantia* by the Emperour *Constantine*, first famous for the Acts of *Sampson*, who lived about the time of the *Trojan Wars*, whose force and fortunes are said to have given to the Poets their Invention.

vention of *Hercules*, who lived not long before him: And it was afterwards famous for two Wounds there received by *Alexander* the great, and was then counted the Chief of *Syria*.

Also there lyeth *Joppa* now *Jasfa*, a Famous Mart Town, and a good Haven; where *Jonah* took ship to fly to *Tarsus*, where *Peter* raised *Dorcas* from death to life, and where he lying in the House of one *Simon* a Tanner was in a vision, taught the Conversion of the *Gentiles*. This City they report to have been built before the Flood. Here Reigned *Cepheus* the son of *Phenix*, whose Daughter *Andromeda* was by *Perseus* delivered from a Sea Monster, some of whose Bones the people had wont to shew to Strangers, even till the Flourishing of the *Romans*: Here lyeth *Gath* also, the Country of the huge Giant *Goliath*.

Judea is the Chiefest part of *Palestina*, and is of the same extent now, as it was when it was the Kingdom of *Judea*, and entertained the two great and Puissant Tribes of *Juda* and *Benjamin*. It lyeth between the *Midland-Sea* and *Lacus Asphaltites*, or the *Dead-Sea*, and betwixt *Samaria* and *Idumea*: It took this name from the Tribe of *Juda*, in which lyeth the once famous City *Jerusalem*.

Besides *Jerusalem* also, there are in this Country divers other Towns and famous Cities; as *Jericho*, *Turris Stratonis*, afterward
named

named *Cæsarea*; *Hebron* formerly, now *Ar-bea*; also *Mambre*; and *Cariotb*; that is to say, a Town of four Men, the Birth-place of *Judas Iscariot*, who betrayed our Saviour Jesus Christ; *Emaus*, and divers others; and Beyond *Jordan Markberus*, a Town with a strong Castle; here stood also the Towns of *Sodom* and *Gomorrab*, which for their Sodomy and Abomination, were utterly destroyed and consumed with Fire from Heaven; and lye now buried in that cursed Lake *Asphaltites*; so named of the *Bitumen* which it Vomiteth; called also the Dead-Sea perhaps in that it nourisheth no living Creature, or for his heavy Waters hardly to be moved with any Wind; so extream Salt, that whatsoever is thrown thereinto, not easily Sinketh: *Vespasian* for a trial, caused divers to be cast in bound Hand and Foot, who Floated Aloft, as if supported by some Spirit. They say, that Birds, Flying over it, fall in, as if Enchanted or Suffocated with the Poyson of the ascending Vapors. *Samaria* lyeth in the midst, between *Judea*, and *Galilea*; the Land is so called from the Metropolis *Samaria*, Built by *Omri* King of *Israel*, and now called *Sebastia*; which Towns in it, are *Sichem*, afterwards Named *Neapolis*, *Capernaum*, *Betzaida* and *Chorazin*. *Galilea* lyeth between *Mount Libanus* and *Samaria*, and is divided into upper and lower *Galilea*; upper *Galilea* bordered upon *Tyrus*, called

called otherwise *Galilea Gentium*, or the *Heathenish Galilea*; *Lower Galilea* lyeth near unto the Lake of *Tiberius*, and to *Nazareth*. In it are the Towns of *Naim*, *Cana*, *Nazareth* and *Gadara*. The *Holy Land* is seated between two Seas, and the River *Jordan*; it hath within it many Navigable Lakes, and Meers, abounding with Fish; the River *Jordan* is called by the *Hebrews*, *Jordan*, and runneth through the midst of this Country, dividing it into two Parts. *St. Jerome* Writeth that this River Springeth out of two Fountains, not far distant one from the other; the one called *For*, the other *Dan*, shooting out like two Horns, which meeting together, make the great River *Jordan*. The chief Mountains in the *Holy Land* are Mount *Hermom*, lying in the East part thereof, and Mount *Tabor* in the West, both of them being very Great and High, so that the other Hills about them, are but Arms and Branches of them: For the Mountains *Ebal*, *Betheron*, *Mispa* or *Mospoa*, and *Bethel* are reckoned under Mount *Hermom*, *Gilboa*, *Gerezin*, *Sarons*, and Mount *Carmel* by the Sea side, are counted under Mount *Tabor*.

There are also about *Jerusalem*, Mount *Sion*, *Moriab*, Mount *Olivet*, Mount *Calvary*, and others: Besides, there are many goodly Woods, and Forrests, full of all kind of Deer, and many Wild Beasts.

In this Land, especially in and about *Jerusalem*,

rusalem, there were many Stately and Magnificent Buildings, as Namely, *Mons Domus* and the Castle of the *Febasites*, into which King *David* brought the Ark of the Lord, where it remained till *Solomons* Temple was Finished. The remainder and Ruines of these Buildings, are yet to be seen to this Day; yea, it is said, that in the very place, the Lord Christ Eat the *Paschal* Lamb with his Disciples: There are also to be seen, the Sepulchres of King *David*, and other Kings of *Juda*; there stood also the House of *David*, which yet retaineth the Name of *David's* Tower. Upon Mount *Moriab* are yet to be seen some remainders of *Mello*. Above all, we must call to mind the most Excellent and Beautiful Temple of King *Solomon*, upon which One Hundred and Fifty Thousand Men wrought Seven Years continually, till it was Finished. The Glory and Magnificency thereof you may read in the Scripture. The Temple of the Sepulchre at the first Building was highly Reverenced by the Christians of those parts, and even until this Day it is much resorted to, both by Pilgrims from all parts of the Romish Church, and also by divers Gentlemen of the Reformed Churches; partly for curiosity, & partly for Antiquity of the place. It is Farmed from the *Turks*, and kept by the *Popes* Creatures; whosoever is admitted to the sight of this Sepulchre, payeth nine Crowns to the *Turkish* Officers:

cers: so that this Tribute is worth to the Grand Seignior, Eight Thousand Ducats Yearly.

And thus much briefly for the Description of the Holy Land, or Land of Promise.

A Strange and True Account of the late Travels of Two English Pilgrims, and what Admirable Accidents befell them in their Journey to Jerusalem, Grand Cairo, Alexandria, &c.

ALthough it pass as a general Proverb, that Travellers may tell Romances or untruth by authority, yet I being no way daunted by that bug-bear thunderbolt, but confidently standing on the justice of my cause, my kind commendations to all you my dear friends first remembred, thus from *Jerusalem* I begin to salute you. You shall understand that since my departure from *Grand Cairo*, towards the Holy Land, I wrote you a letter from *Rama*; (this *Rama* is a place where the voice was heard of *Rachel*, weeping for her Children;) wherein I certified you of all my

my proceedings from *Grand Cairo*, even to that very place; I sent it with seven other Letters beside to *Damasco* in a Caravan, from whence to be conveyed to *Constantinople*: But doubting lest the said Packet is not as yet come to your hands, I thought good to write again to you, concerning all my aforesaid proceedings; as also the rest of my voyage to *Jerusalem*, with my imprisonment and troubles in the City, and what memorable Antiquities I saw there and else where, until my return back to *Alexandria*; First, you shall know, that I Departed not from *Grand Cairo* till the ninth of *March*, upon which day I came to the place where (it is said) the Virgin *Mary* staid with our Saviour Christ: So far was I accompanied by *Anthony Thorpe*, and four others that went to *Grand Cairo* with me, but there left me departing back to the City, and I with my fellow Traveller, Mr. *John Burrel*, both of us being in our Pilgrims habits, came that night to a Town called *Canko*, where we were glad to take up our lodging in a yard, having no other bedding then the bare ground. The next day we departed thence, and came to a Town in the Land of *Gozan*, where we met with a company of Turks, Jews, and Christians, and some 750. Camels, all which were bound for *Damascus* over the Desarts; yet was there amongst them two and twenty Greeks and Armenians, whose

whose purposed Travel lay to *Jerusalem*, which made us the gladder of their company. At this Town named *Philbits*, we stayed two days and one night: in which time I went into a house where I saw a very strange secret of hatching of Chickens, by artificial heat, or warmth: the like I had seen before at *Grand Cairo*, but not in such extraordinary numbers or multitudes as here: the manner whereof I will declare as followeth. The Country people inhabiting about this Town, four or five miles distant every way, bring their Eggs in apt carriage for the purpose, upon Asses or Camels; to this place; where there is an Oven, or Furnace, purposely kept temperately warm, and the Furner or Master thereof standeth ready at a little door to receive the Eggs of every one, by tale; unless when the number rises so high (as to ten Camels loading or more) then he filleth a measure by tale, and after that order measures all the rest. And I tell you this for a truth, that I saw there received by the Furner, Cook, or Baker, in one day by tale, and by measure the number of thirty five or forty thousand Eggs; and they told me, that for three days space he doth nothing but still receive in Eggs, and at twelve days end they come again to fetch Chickens, sometimes at ten days, and sometimes (but not very often) at seven days according as the weather falleth out. Perhaps

some two hundred persons are owners of one Raungeful, some having two thousand, some one, or more or less, as the quantities amount to: The Furner noteth the names and portions of every bringer; and if he chanceth to have a hundred & fifty thousand, or a hundred thousand at one heat (as many times it chanceth that he hath) yet doth he mingle them all together, not respecting to whom they severally belong. Then he lays them one by one upon his Raunge, so near as they can lye and touch each other; having first made a bed for them of Camels dung burnt; and the place whereon the ashes doth rest, is of a very thin matter made of earth, but mixed with the Camels dung in the making, and some Pigeons dung amongst it: yet herein consisteth not the secret only: for there is a concave or hollow place about 3 foot bredth under it, whereon is likewise spread another layer of Camels dung, and under that is the place where the fire is made. Yet can I not rightly call it fire, because it appeareth to be nothing but embers: so I could not discern it but to be like ashes, yielding a temperate heat to the next concave, and the heat being resisted by the layer of dung next it (which dung being green, and laid upon pieces of withered trees, or rather boughs of old dead trees) sends forth an extraordinary vapour, and that vapour entreth the hollow concave next under the Eggs, where in time

it pierceth the aforefaid mixed earth, which toucheth the ashes whereon the Eggs are laid, and so serveth as a necessary receptacle for all the heat coming from underneath. This Artificial heat glyding through the embers whereon the Eggs lye, doth by degrees warme through the shells, and so infuseth life by the same proportions of heat: thus in seven, eight, nine, ten, or sometimes twelve days, life succeedeth by this artificial means. Now when the Furner perceiveth life to appear, and that the shells begin to break, then he begins to gather them: but of a hundred thousand, he hardly gathered three-score thousand, sometime but fifty thousand, and sometime (when the day is overcast) not twenty thousand: and if there chance any lightning, thunder, or rain, then of a thousand he gathers not one; for then they all miscarry and die. And this is to be remembered withal, that be the weather never so fair, the air pure, clear, and every thing as themselves can desire, and let the Chickens be hatched in the best manner that may be, yet have they either a Claw too much or too little: For sometimes they have five Claws, sometimes six, some but two before and one behind, and seldom, very few or any in their right shape. Afterwards, when the people come to receive their Eggs that before have brought them in, the Furner gives to every

Ierusalem as it now is



1. Christs sepulchre 3 Dives House
2 Davids House. 4. v. Marys House. Page



A large square building with a central tower and a smaller building to the right. The text is written in a cursive script, likely a historical or geographical description of the city.

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one proportionably according as the Furnace yieldeth, reserving to himself the tenth for his labour. Thus have you the secret of hatching Eggs by heat artificially at the Town of *Philbiss* in the Land of *Gozan*, which I think were in vain to be practised in *England*, because the air there is hardly ten days together clarified; neither is there any Camels dung, though they have dung of other beasts every way as hot: therefore when the Sun is in *Cancer*, *Leo*, or *Virgo*, you may, if you please, try what may be done. Perhaps some will think this to be a story or fable, but to such I answer, I can urge their credence no further then my faith and truth can perswade them: And if thereon they will not believe me, let them take pains to make their own eyes a witness, and when they have paid as dearly as I have done (for the sight of this and other things cost me an hundred Marks in fifty days) their judgments will be better confirmed.

But now, to my journey toward the desert of *Arabia*, which I was of necessity to pass before I could come to the holy Land, we departed from the Town *Philbiss*, travelling all night in company with the *Caravan* of *Damasco*, and the 14th at 9 of the clock we pitched our tents at *Baharo* in the land of *Gozan*. From thence we departed that night, and the 15. at night we pitched at *Salbia*, which is to the eastward of the land of *Gozan*, and

stands on the borders of the *Arabian* Desert: there we stayed two days for fear of the wild *Arabes*, and parted thence the 17. We passed that night over a great bridge, under which the salt water standeth. This water comes out of the Sea from the parts of *Damietta*, and by mens hands was cut out of that place, some hundred and fifty miles into the main Land by *Ptolomæus* King of *Egypt*, who purposed to bring the Red sea and the Mediterranean all into one: but when he foresaw, that if he had gone through with his work, all his Country had been quite drowned, he gave it over and builded a bridge there to pass over. This place parteth *Arabia* and *Egypt*, and no soone had we past this bridg, but we were set upon by the wild *Arabes*, and notwithstanding our great company (for we were more than 1000 persons) a Camel laden with Callicoe was taken from us, 4 of our men hurt and one of them mortally wounded, and the *Arabes* ran away with the prey, we being unable to help it, because it was night. The next day we pitched by a well of brackish water. But I forgot to tell you that my fellow Pilgrim, Mr. *John Burrel*, escaped very narrowly in the last nights bickering: there we rested our selves till 3 of the Clock in the afternoon, which they call *Lasara*; for the *Arabians* and *Egyptians* divide the day into four parts: then we departed and pitched the next morning

morning at a Castle in the desert called *Carga*, which is one of the three Castles which the Turks keep in the desarts, to defend all travellers from the wild *Arabs*: Therefore there we paid a certain tax, which was sixty pieces of silver of two pence a piece value, for each man or boy, and seventy six pieces for a Camel laden, and fourteen for a Mule: Having paid this imposition we departed, and pitched again the 19. at another brackish well, from whence setting onward, we pitched the 20. of March at the second Castle called *Arris*, kept also by the Turks, in the said desarts, where our tax was but twenty pieces of silver for each passenger, and thirty for a Camel. From thence we were guided by many Soldiers to the third Castle called *Raphael*, making one long Journey of 24. hours together: Here it is said that the Kings of *Egypt* and *Judea*, fought many great Battles: which to me seemed very unlikely, because there is nothing to relieve an army withal, except sand and salt water.

There we paid ten pieces every passenger, and 20 for a beast. So departing thence the 21. in the morning, we came to *Gaza* in *Palestine*, a goodly fruitful Country, and there we were quitted of all the desarts. In this town I saw the place where (as they told us) *Sampson* pull'd down the two Pillars, and slew the *Philistines*: & surely it appears to be the same

24 *The Travels of two English*

town by reason of the situation of the Country: There we paid 22 pieces for each beast, and ten each passenger. From thence we went to a place called in Arabian *Canite*, but by the Christians *Bershaba*, being upon the borders of *Judea*, where we paid but 2 pieces of silver each one, and four for a beast. Departing thence, the 23. in the morning, we pitched our Tents upon a Green close under the walls of *Ramoth* in *Gilead*: there I stayed all the day, and wrote eight letters for *England* by the forenamed *Caravan* which went for *Damasco*, to be conveyed to *Constantinople*, and so for *England*. The next day being the 24. in the morning, I with other Christians, set toward *Jerusalem*, and the great *Caravan* went their way for *Damasco*, but we pitched short that night at a place call'd in Arabian *Cudechelani*, being 16 miles from *Hebron*, where the Sepulchre of our father *Abraham* is, and 5 little miles from *Jerusalem*. From thence departing in the morning, being our Lady day in Lent, and 9 of the clock beforenoon, I saw the City of *Jerusalem*, when kneeling down, and laying the Lords Prayer, I gave God most hearty Thanks for conducting me thither, to behold so holy a place with my eyes, whereof I had read so of en before. Coming within a furlong of the gates, I with my Companion Mr. *John Buttel*, went

singing

singing and praising God, till we came to the West Gate of the City, and there we staid, because it is not lawful for a Christian to enter unadmitted. My companion advised me to say I was a *Greek*, onely, to avoid going to Mass: but I not having the *Greek* tongue, refused so to do, telling him even at the entry of the Gate, that I would neither deny my Country nor Religion; whereupon being demanded who we were, Mr. *John Burnel* (answering in the *Greek* tongue) told them that he was a *Greek*, and I an *Englishman*. This gave him admittance to the *Greek* Patriark, but I was seized on and cast into Prison, before I had staid a full hour at the Gate, for the Turks absolutely denied, that they had ever heard either of my Queen or Country or that she paid them any Tribute. The *Pater Guardian*, who is the defender of all Christian Pilgrims (and the principal procurer of my imprisonment, because I did not offer my self under his protection, but confidently stood to be rather protected under the Turk then the Pope) made the Turk so much my enemy, that I was reputed to be a spy, and so by no means could I be released from the Dungeon.

Now give me leave to tell you how it pleased God that very day to deliver me and grant me pass as a Protestant, without

26. *The Travels of Two English*

yielding to any other ceremony, then carrying a Wax-candle onely, far beyond my expectation. Here let me remember you, that when I staid at *Ramoth* in *Gilead*, when I wrote the 8 Letters for *England* by the *Caravan* of *Damasco*, having so good leisure, I went to a Fountain to wash my foul linnen, and being earnest about my business, suddenly there came a Moor to me who taking my cloaths out of my hand, and calling me by my name, said he would help me.

You need not doubt but this was some amazement to me, to hear such a man call me by my name, and in a place so far distant from my friends, country and acquaintance : which he perceiving, boldly thus spake in the Frank tongue, *why Captain I hope you have not forgotten me, for it is not yet 40 days since you set me a land at Alexandria, with the rest of those passengers you brought from Argier, in your ship called the Trojan : and here is another in this Caravan, whom you likewise brought in company with me, that would not be a little glad to see you.* I demanded of him if he dwelt there, he answered me no, saying, that he and his fellow were going in that Caravan to *Damasco* (which place they call *Sham*) and from thence to *Begdet*, which we call *Babylon*, and from thence to *Meeba* to make

Hedge, for so they are called when they have been at *Mecha*: moreover, he told me, that he dwelt in the City of *Fesse* in *Barbary*.

This man (in my mind) God sent to be the means of my immediate delivery: For after I had taken good notice of him, I well remembred that I saw him in my ship; though one man among 300 is not very readily known: for so many brought I from *Argier* into those parts, of different Nations: as Turks, Moors, Jews and Christians: I desired this man to bring me to the sight of his other companion, which (having washed my Linnen) he did, and him I knew very readily. These two concluded, that one of them would depart thence with the *Caravan*, and the other go along with me to *Jerusalem*, which was the Moor before mentioned; and such kind care had the Infidel of me, that he would not leave me unaccompanied in this strange Land: which I cannot but impute to Gods especial providence for my deliverance out of Prison, or else had I been left in a most miserable case.

When this Moor saw me thus imprisoned in *Jerusalem*, my dungeon being right against the Sepulchre of Christ, although he wept, yet he bid me be of good comfort, and went to the *Basha* of the City,

and to the *Saniacke*, before whom he took his oath, that I was a Mariner of a ship who had brought two hundred and fifty or 300 Turks and Moors into *Egypt* from *Algier* and *Tunis*, their journey being unto *Mecha*. This Moor (in regard he was a *Musle-man*) prevailed so well with them, that returning with six Turks back to Prison he called me to the door, and there said unto me, that if I would go to the house of the *Pater Guardian*, and yield myself under his Protection, I should be forced to no Religion but mine own, except I were to carry a Candle: to the which I willingly condescended. So paying the charge of the Prison; I was presently delivered, and brought to the *Guardians* Monastery, where the *Pater* coming to me, took me by the hand, and bad me welcome, marvel-
 ling I would so much err from Christianity, as to put my self rather under the Turks, then his Protection: I told him, what I did was, because that I would not go to Mass, but keep my Conscience to my self: He replied, that many *English men* had been there but (being *Catholiques*) went to Mass, telling the Turks at the Gates entrance that they were *French men*, for the Turks know not what you mean by the word *English-man*; advising me further, that when any of my country-men undertook

undertook the like travel, at the Gates of *Jerusalem* they should term themselves either *French-men* or *Brittans*, because they are well known to the *Turks*.

This, or such like, conference past between us: and further he asked me, how old our *Queens Majesty* was, and what was the reason she gave nothing to the maintenance of the *Holy Sepulchre*, as well as other *Kings* and *Princes* did: with diverse other trivolums Questions: whereto I answered accordingly. This day being spent even to twilight, *Mr. John Burrel* who passed as a *Greek* without any trouble came in unto us, being nevertheless confin'd to this *Monastery*, or else he might not stay in the *City*; for such sway do the *Papists* carry there, that no *Christian* stranger can have admittance there, but he must be Protected under them, or not enter the *City*. *Mr. Barrel* and I being together in the Court of the *Monastery*, 12 fat fed Friars came forth unto us, each of them carrying a *Wax candle* burning, and two spare Candles beside, one for *Mr. Barrel*, the other for me; Another Friar brought a great *Bason* of warm wax, mingled with *Roses* and other sweet Flowers, and a Carpet being spread on the ground, and Cushions in Chairs set orderly for us, the *Pater Guardian* came and set us down, giving

each of us a Candle in our hands, then came a Friar and pull'd off our hose, and (setting the Basen on the Carper) washed our feet.

So soon as the Friar began to wash, the twelve Friars began to sing, continuing so till our feet were washed, which being done, they went along singing, and we with the *Guardian* came to a Chappel in the Monastery, where one of them began an Oration in form of a Sermon, tending to this effect: how meritorious it was for us to visit the holy Land, and see those sanctified places where our Saviours feet had trod. The sermon being ended, they brought us unto a chamber where our supper was prepared; there we fed somewhat fearfully, in regard that strange Victuals have as strange qualities: but committing our selves to God, and their outward appearing Christian kindness, we fell to heartily, sup't very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainment in *Jerusalem*, which was the 25. of *March*, being our Lady day in Lent. Now follows what the Friars afterward shewed me, being thereto appointed by the *Pater Guardian*. Early the next morning we arose, and having saluted the *Pater Guardian*, he appointed us seven Friars and a Troughman: so forth we went to see all the holy places in the City which were to be

be seen, except those in *Sepulchra Sancta*; for that required a whole days work afterward, and at every place where we came we kneeled down, and said the Lords prayer.

The first place of note that the Friars shewed us, was the place Judicial next the house of *Veronica Sancta*: and demanding of them what Saint that was, they told me it was she that did wipe our saviours face, as he passed by in his agony. Descending a little lower in the same street, they shewed me the way which our Saviour Christ went to crucifying, called by them *Via Dolorosa*. Then on the Right Hand in the same street, I was shewn the house of the Rich-Glutton, at whose Gate poor despised *Lazarus* lay. Holding on our way down this street we came to a turning Passage on the left hand, whence they told me *Simon Sireenis* was coming toward the *Dolorous way*, when the Souldiers seeing him, called him, and compelled him against his will, presently to help our Saviour to carry his Cross. Then they told me that in that same place the people wept, when Christ answering, said unto them, *Ob Daughters of Jerusalem, weep not for me, &c.* Next they shewed the Church where the Virgin *Mary* fell into an agony, when Christ passed by carrying his Cross. Afterward they brought me to *Pilates Palace*, which though it be all ruinat-
ed,

ed, yet is there an old Arch of Stone, which is still maintained by the Christians, and standing full in the high way, we passed under it: much like the way of passage under Mr. *Hammons* house in the Bulwark, but that the Arch is higher: for upon that Arch, is a Gallery which admitteth passage (over our heads) from one side of the street to the other: for *Pilates* Palace extendeth over the high way on both sides, and *Pilate* had two great Windows in the same Gallery, to gaze out both ways into the street, as Mr. *Hammon* hath the like advantage at both his windows. Into this Gallery was our Saviour brought when he was shewn unto the Jews and they standing below in the street, heard the words, *Ecce Hemo*, Behold the man. A little from this place, is the foot of the stairs where our Saviour did first take up his Cross. Then they brought me to the place where the Virgin *Mary* was Conceived and born, which is the Church of St. *Anna*, and no Turkish Church. Next they shewed the Pool where Christ cleansed the Leapers, and then guiding me to St. *Stevens* Gate, a little within it upon the left hand, they shewed the stone wherewith St. *Steven* was stoned. From hence I saw the stairs going up to *Port Area*, at which Port there are divers Reliques to be seen;

it was the East Gate of the Temple which Solomon built upon Mount *Moria*, in which Temple was the place of *Sanctum Sanctorum*, but now in that place is builded a goodly great Church belonging to the Turks.

Thus spent I the second day, being the 26. day of *March*, all within the Gates of *Jerusalem*, except my going to see the stone wherewith Saint *Steven* was stoned. The next day being the 27. having done our Duty to God, and the *Pater Guardian*, we hired Asses for the Friars and the Troughman to ride on, and going forth the City Gates, we mounted and rode directly towards *Bythinia*. By the way as we rode, they shewed the place of the fruitless Fig-tree, which Christ cursed: next the Castle of *Lazarus*, that *Lazarus* whom Christ loved so well: for his house or Castle was in *Bythinia*, but it was utterly ruinated, and nothing to be seen but the two sides of the wall. In the same town they shewed the house of *Mary Magdalen*, but so ruinated, that nothing is left of it but a piece of a wall: there I saw likewise *Martha's* house, consisting of 3 pieces of a wall: and thence they brought me to the stone where the two Sisters told Christ that *Lazarus* was dead, from whence passing on, they shewed the place where our Saviour raised *La-*

Lazarus from death, after he had layen three days in the ground, and where he was buried afterward when he died. This place hath been notably kept from the beginning, and is repaired still by the Christians: but yet in poor and very bare sort: And this is all that I saw in *Bythinia*.

From hence we rode to mount *Olivet*, and passing by *Bethphage*, they brought me to the place where our Saviour took the Ass and Colt when he rode to *Jerusalem* upon *Palm Sunday*. Riding from *Bethphage*, directly North, we came to the foot of Mount *Olivet*, where they shewed the place *Benedicta* of the *Virgin Marias* Annunciation: and ascending to the top of the mount we saw the place of our Saviours Ascension: At the sight whereof we said our Prayers, and were commanded withal to say 5 *Pater Nosters*, and 5 *Ave Marias*, but we said the Lords Prayer, took notice of the place and departed. This is the very highest part of Mount *Olivet*, and hence may be discerned many notable places: as first, West from it is the prospect of the new City of *Jerusalem*: South-west from it may be seen the prospect of Mount *Sion*, which is adjoyning to new *Jerusalem*: also in the valley between *Sion* and the Mount whereon I stood, I saw the Brook *Cedron*, the Pool *Silo*, the Garden wherein our Saviour Prayed,

Prayed, the place where afterward he was betrayed, and divers other notable things in this valley of *Gethsemanie*: as the Tomb of *Absolon*, King *David's* son, the Tomb of *Jeboshaphat*, and others, which I will speak of when I come to them. Full South from Mount *Olivet* I could see the places we came last from, as all *Bythinia* and *Bethphage*: also East North-east from this Mount, may be seen both the River of *Jordan* which is some 15 Miles off, and *Jericho*, which is not far, because it is to the West-ward of *Jordan*.

From Mount *Olivet* East and East-South-east, may be seen the lake of *Sodom* and *Gomorrha*, which is some 100 Miles long, and 8 Miles over: all these places I set with the Compass, when I was on Mount *Olivet*: for I stayed on the top of it some two hours and a half, having a little Compass about me. Descending hence toward the foot West-ward, we came to a place where the Friars told me, that a woman called *St. Pelagia*, did Penance in the habit of a Friar: whereat I smiling, they demanded why I did so? I answered that to believe *Pelagia*, was a Saint, stood out of the Compass of the Creed: they told me, when I came home at night they would shew me sufficient Authors for it: but when I came home I had so much to do
in

in writing my notes out of my table book, that I had not leisure to urge their Authors for *St. Pelagia*. By this time they brought us to the place where our Saviour did foretell the judgment, then where he made the *Pater Noster* or Lords Prayer, and then where the Apostles made the Creed.

From hence we came to the place where Christ wept for *Jerusalem*, and from thence to the place where the Virgin *Mary* gave the Girdle to *St. Thomas*; and then to the place where she Prayed for *St. Steven*. All these last were coming down Mount *Olivet*, toward the Valley of *Getsemanie*, where by the way we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her Husband *Joseph*, with the Sepulchre of *Anna*, and many others in that Church, This Church standeth at the foot of Mount *Olivet*, and was built (as they say) by *Helena* the mother of *Constantine* the Great: Here the Friars went into the Virgin *Maries* Sepulchre, and there either said Mass or Prayers while we in the mean time went to Dinner. In this Church is a Fountain of exceeding fine Water, and in regard we went down into a Vault, as it were it giveth a marvellous loud echo or sound. Hence we went to the Cave which *Judas* came to betray Christ when he was at Prayer, and thence to the Garden where our Saviour

left his Disciples, commanding them to Watch and Pray, but found them sleeping at his return: then they brought me to the Garden where Christ was taken: these last three were in the Valley of *Gethsemane*. Riding into the Town (whereof the Valley bears the Name) on the left hand I saw the before remembred Sepulchres of *Abolam* and *Jehoshaphat*, and on the right the Brook *Cedron*, which at my being there had not one drop of water in it (for indeed) it is but a ditch to convey the water to the two hills (I mean Mount *Olvet*, and Mount *Sion*) when any store of Rain falleth. And this ditch, or brook *Cedron*, is in the Valley between both those Hills. Hard by the brook *Cedron*, they shewed me a stone marked with the feet and Elbows of Christ, in their throwing of him down when they took him, and ever since (say they) have those prints remained there.

From thence we rode to the place where *St. James* the younger hid himself and afterward was buried there: there also they shewed where *Zachariah* the son of *Barachiah* was buried, and brought me to another place, where (they say) the Virgin *Mary* used often to Pray. Then came we to the pool of *Silo*, wherein Mr, *Barnet* and I walked our selves, and hence we were shewn the place where the Prophet *Esay* was slain
in

in pieces: thence they guided us to an exceeding deep Well, where the Jews (as they say) hid the holy fire in the time of *Nebuchadnezzar*. Here we ascended from the Valley to a hill side, which lyeth just South from Mount *Sion*; but there is a great Valley between, called *Gebemion*, and there they shewed the place where the Apostles hid themselves, being a Cave in a Rock. Ascending higher hence, they brought me to the field, or rather to be more rightly termed the Rock, where the common burial place is for strangers, being the very same (as they say) which was bought with the 30 pieces of silver, that *Judas* received as the price of his Master, which place is called *Aceldama*, and is fashioned as followeth. It hath 3 holes above, and on the side there is a vent, at the upper holes they use to let down the dead bodies, to the depth of about some fifty foot. In this place I saw two bodies, new or very lately let down, and looking down (for by reason of the three great holes above, where the dead bodies lie, it is very light) I received such a favour into my head, as it made me very sick, so that I was glad to entreat the Friars to go no further, but to return home to the City.

Then we went through the valley of *Gebemion*, and at the foot of Mount *Sion* (having a little bottle of water which I brought from

from the Pool Silo) I drank, and rested there an hours space, eating a few Raisins and Olives which we brought with us from *Jerusalem* in the morning. After I had well rested and refreshed my self, we began to ascend Mount *Sion*, and a little way up the hill, they shewed me the place where *Peter* having denied Christ, and hearing the Cock-crow, went out and wept. Ascending higher, they shewed the house where the Virgin *Mary* dwelt, which was near unto the Temple: then they brought me to the place where the Jews setting on the blessed Virgin *Mary* to take her, she was conveyed away by miracle. Hence we went to the house of *Cajaphas*, which was somewhat higher upon Mount *Sion*, and there I saw the Prison wherein our Saviour was detained. Passing on still higher, they guided me to a little Chappel which is kept by the *Armenians* whereinto entring, at the high Altar they shewed the stone which was upon our Saviours Sepulchre (as they say) it is near the place where *Peter* denied Christ: for there they shewed me the Pillar whereon the Cock stood when he crowed. Hence was I brought to the place where our Saviour made his last Supper, and thence came where the Holy Ghost descended upon the Apostles: whence passing on, they shewed me the place where Christ appeared to his Disciples the eighth day after his Resurrection, where,

where, *S. Thomas* desired to see his wound. Near this place upon Mount *Sion*, the *Virgin Mary* died, and hard by, they shewed a place bought by the Pope or the *Turks* for the burial of the *European Christians*, because he would not have them cast into *Acelde-ma*. They told us that the year before, five *Englishmen* were buried in that place, whether by the *Fryars* poysoning them, or howsoever else it happened, but we thought it strange that all five should die together, in one week. Thence came we to the house of *Annas* the high Priest, which is now only two very old walls, and nothing else of it to be seen: at the side of one of the walls is an old Olive-tree, whereto they told me that our Saviour was fast bound: and demanding a reason thereof, they said that when he was brought unto his house, *Annas* being asleep, his people would not awake him: so during their time of stay, they bound him to that Olive-tree, and when he awaked, then he was brought in and examined. Departing hence toward the South Gate of the City, which standeth likewise upon Mount *Sion*, we alighted from our Asses, and entring, I noted it well: for I had seen three of the four Gates. And being desirous to see the North-gate also, they brought me to the Church of *St. Thomas*, which is within the Wall all ruined: then to the Church of *St. Mark*, where

where *Peter* came being delivered out of Prison by the Angel that brake open the Gate. Then they shewed me the house of *Zebedeus*, whence we came to a place kept by the *Abassines*, and there ascending first by a dark way, led on by a line or Cord, we attained to a high place near to the *Sculchra Sancta*, where I paid two pices of silver to go in, and being entred, I demanded what place it was? the same (quoth they) where *Abraham* would have sacrificed his son *Isaac*. Thence went we to the Prison where *St. Peter* and *St. John* were, being the next door to the Prison wherein I was put before, which made me the sorrier, that it was not my fortune to have gone into it, being so near it. Hence we came to the North-gate, being on *Mount Calvary* side, where having well viewed the Gate, and perceiving it grew late, we went directly home: this was my third days work, and about *Jerusalem*, I wearied not a little with often alighting to pray: for at each several place before recounted, we dismounted and said the Lords Prayer on our knees. On the morrow being the 28th day, early in the morning, we took our Asses, riding forth at the West Gate, through which I first entred; and passing South, we left *Mount Sion* on the left hand: at the foot whereof they shewed me the house of *Uriah*, and the Fountain
 where

where *Bathsheba* washed her self when King *David* espied her out of his Turret. Thence went we to the place where the Angel took up *Habakkuk* by the hair of the head, to carry meat to *Daniel* in the Lyons Den. Next came we to the place where the wise men found the Star when it was lost, and there where the Virgin *Mary* rested her self under a tree as she came from *Bethlehem* to *Jerusalem*, which tree they still repair by setting another close to the root of it. Hence rode we to the house of *Elias* the Prophet, where they shewed his usual place of sleeping, and his house standeth so upon a hill, as from thence I saw *Bethlehem* afar off.

Thence we went to an old ruined house which they told me was *Jacobs*: which may the better appear to be so, for in the field thereto adjoyning, is the tomb of *Rachel Jacobs Wife*: and some two Miles from this tomb is a Town in the same field called *Bethsela*, the Inhabitants whereof are all Christians. In this great field (being between *Jerusalem* and *Bethlehem*) did lie the camp of *Senacherib* when he besieged *Jerusalem*. From hence we rode to the field where the Angels brought Tydings of great joy to the Shepherds, which is two Miles from *Bethlehem*: and thence we rode to *Bethlehem* to the Monastery, wherein were about ten Friars; who welcomed me very kindly.

and brought me first into a great Church, then into a large Entry wherein I saw the name of Mr. *Hugo Stapers* twice set, one above another, and between them both I set my name. Then they guided me down the stairs into a Vault, where was a Chappel built in the place of our Saviours Nativity, enclosing both it and the Manger wherein Christ was laid, and also the place where he was presented with gifts by the wise-men. Over this Chappel is a great Church, built by Queen *Helena* mother to *Constantine* the great (as they say) & further I saw divers Tombs of holy men and others. Going up to the top of the Church, I saw upon the leads the name of Mr. *Hugo Stapers* again ingraven, which made me look the more earnestly for some other *Englishmens* names, but finding none, I graved my name and came away: then went we in and dined with the Friars. After Dinner, they brought me to a place where the Virgin *Mary* hid her self, when search was made to kill the Children. So taking my leave of *Bethlehem*, giving the Friars three pieces of Gold for my Dinner and my company with me being Eight in number, mounting our Asses, we rode to the Well, where King *Dauids* three Captains fetched water for him, through the whole host of the *Philistines*: which standeth a little way from *Bethlehem*, towards *Jerusalem*,
and

and hath three places to draw water up
 Hence went we presently back to *Jerusalem*
 entring the gate at four a clock afternoon
 and at five the Turks let us into the *Sepulchra*
Sancta, each of us paying nine pieces
 Gold for our entrance. No sooner were we
 in, but they locked the Gates; so there
 stayed till 11 of the clock the next day, and
 then came we forth: Now follows what
 I saw in *Scpulchra Sancta*. First I observed
 hanging without the Gate, at least 10
 lines or strings, and in the Gate is a great
 hole, whereat a little Child may easily cree
 in: whereof demanding the reason, they told
 me that the hole served to give victuals
 For them which lie within the Church, which
 are above 300 persons, men and women
 all Christians, and there they live continually
 night and day, and can have no passage
 or out, but when the Turks open the Gate
 for some Pilgrim: which happeneth
 sometimes in 14 days: Wherefore the
 Christian Lodgers in the Church have their
 whole household there, and boarded lodging
 built for them. The strings hanging at the
 Gate, have each one a Bell, fastned at the
 lodgings, and when their servants (which
 are without) bring them any meat, each
 rings the Bell belonging to his household
 and so come accordingly (each knowing his
 own Bell) for receipt of their food. The

several

several sorts of Christians which I saw in this Church, I will in order describe. First, The *Romans*, for they bear the greatest sway of all. 2. The *Greeks*, for they be next in number to the *Romans*, yet little better then slaves to the Turk. 3. The *Armenians*, who have been so long time servants to the Turk, that having forgotten their own language, they use all their Ceremonies in the *Arabian* tongue, and so I heard them. The 4th sort of Christians are *Nestorians* who are likewise slaves to the Turk, and have no other language then the *Arabian*. The 5th are the *Abassines*, being People of the Land of *Presor John*. The sixth are the *Jacobines* that are Circumcised Christians, but slaves likewise and servants to the Turk. All these (Christians in name) have bought of the Turk their several places in the Church, and by-rooms for ease, being never fewer in number of all these six sorts then 250 or 300 continually there lying, and Praying after their manner. The places where they ordinarily use to go and say their Devotions are thus as I describe them, and as the *Roman* Friars brought me to them. 1. The Pillar whereat our Saviour was whipped. 2. The place where he was imprisoned, while they were preparing or making his Cross. 3. where the Souldiers divided his Garments. 4. Where the Cross

was found by Queen *Helena*, which is the foot of Mount *Calvary*, and hard by it, is the Chappel of the said Queen *Helena*. 5. The place where Christ was Crowned with Thorns: which I could not see till I was glad to give the *Abassines* the sum kept it two pieces of Silver. 6. The place where the Cross being laid along on the ground, our Saviour was nailed fast upon it. 7. The place on the top of Mount *Calvary*, where the Cross stood when he suffered. 8. the Rock that rent at his cursing, which is a thing worth observation, for it is slit like as it had been clost with Wedges and Beetles, even from the top to the two third parts downwards, as it went through the brow and breast of the Rock. Nor is the rent small, but so great in some places, that a man might easily hide himself in it, and so groweth downward more and less. 9. The place where the three *Maries* Anointed Christ after he was dead. 10. Where he appeared to *Mary Magdalen* in the likeness of a Gardiner: And (whence we came) to the Sepulchre it self, which is the last place where they use any Prayers. From whence I went to see the Tombs of *Baldwin* and *Godfrey* of *Boulogne*: And returning back to the Sepulchre, I measured the distance between place and place, spending thus the time from

ve of the Clock before night, when I came
n, until next day at Eleven of the Clock
at my coming forth, writing down all
things I thought worth notice: My Com-
panion Mr. *John Burrel* and I being thus
come forth of the Church, we went to the
Pater Guardian to Dinner, where we had
Tydings that five other *English-men* were
arrived at the City Gates, Travelling to-
wards *Aleppo*. Their names were Mr. *Wil-*
liam Bedle, Preacher to the English Mer-
chants, which lived at *Aleppo*: Mr. *Edward*
Abbot, servant to the Right Worshipful
Sir *John Spencer*: Mr. *Jeffery Kerbie* ser-
vant to the Worshipful Mr. *P. Banning*,
and Leigiers for them in *Aleppo*; other
young men, the one called *John Elkins*,
the other *Jasper Tymme*: These five hear-
ing of my being there came all to the
house, and these (though they saw not my
imprisonment, nor were with me at the
sight of those things, in and about *Jeru-*
salem) can witness that they were acquain-
ted therewith at the Gates, and testify the
other truths beside. These men, as also my
Companion Mr. *John Burrel*, I left behind
me in *Jerusalem*, departing thence to see
other places in the Country of *Palestine*:
But let me first tell you, what I observed
in the Cities situation, because I was inform-
ed before I came to see it, that it was all

ruinated, though (on the sight thereof) found it otherwise, having a little Company about me, to set such places as I could easily come by.

Understand then first of all, that the very heart of the old City was seated on Mount *Sion* and Mount *Moria*: to the North part whereof was Mount *Calvary* without the Gates of the old City, about a stones cast, and no further. But now find this new City, situated so far in the North part, that it is almost quite off Mount *Sion*, but yet not off Mount *Moria*, which was between Mount *Sion* and Mount *Calvary*, so that now (undoubtedly) the South Walls of the City are placed on the North foot of the Hill of *Sion*. The East Wall which doth confront Mount *Olivet*, is a great part of the Ancient Wall, and from the South-east angle North a quarter of a mile behind Mount *Calvary*, so that Mount *Calvary*, which was in former times a stones cast without the City, and the appointed place for ordinary execution, I find to be now seated in the heart or middle of the new City. This Mount *Calvary* is not so high as to be called a Mount, but rather a piked or spired Rock: For I noted the situation of it, both when I was at the top of it, and when I came to the Sepulchre, the distance being distant

mean from the foot of it) 173 foot, as I measured it: Whereupon I conclude, that the place of Burial, which *Joseph of Arimathea* made for himself, was from the foot of Mount *Calvary*, 173 foot West-ward, in which place is the Sepulchre of our Saviour. The Sepulchre it self is two foot and a half high from the ground, eight foot in length, and four foot broad wanting three inches, being covered with a fair stone of white colour. Over the Sepulchre is a Chappel built, the North Wall whereof is joyned close with the North side of the Sepulchre: and the Chappel is of like stone as the Sepulchre is, consisting of sixteen foot in breadth, five and twenty foot in length, and above forty foot in height. In this Chappel are always burning thirty or forty Lamps, but upon Festival days more, which are maintained by Gifts given at the death of Christians in *Spain*, *Florence*, and other parts, to be kept continually burning, and the givers of these Lamps have their names ingraven about the upper edges of them, in Letters of Gold, standing in a band of Gold or Silver. This Chappel is inclosed with a Church, and yet not that only, but therewith is circled in all the forenamed holy places, *viz.* where Christ was whipt: where he was in Prison: where his Garments were divided: where

the Cross was found: where he was Crowned with Thorns: where he was Nailed on the Cross: where the Cross stood when he suffered: where the Vail of the Temple rent: where the three *Maries* Anointed him: where he appeared to *Mary Magdalen*: and in brief, all the most notable things, either about Mount *Calvary*, or *Josephs* field of *Arimathea*, are inclosed within the compass of this Church, which was built by Queen *Helena*, Mother to *Constantine* the Great, she being (as I have read in some Authors) an English woman and Daughter to King *Coel*, that builded *Colchester*: which being urged to them, they denied it. I measured this Church within, and found it to be 422 Fathoms about: the one side of it likewise I found to be 130 Fathoms: Thus much for Mount *Calvary*, which is now in the midst of the City.

From the North-east angle of the City to the North-west is the shortest way of the City, and from the North-west, angle to the South-west, is as far, as from the South-east to the North-east: But from the South-west to the South-east, which is the South-wall that standeth on the foot of Mount *Sion*, I measured, & found it to be 3775 foot, which is about three quarters of a mile. Upon this South side of the City, is

a great Iron Gate, about which Gate are
 and 17 Pieces of Brass Ordinance: This
 Gate is as great as the West Gate of the
 Tower of London, and exceeding strong, the
 Walls being very thick, and on the South
 side 50 or 60 foot high. So much for the
 South Wall and side of the City. The
 North Wall is not altogether so long, but
 much stronger, for on the North-side it hath
 been often surprised, but on the South-side
 never: and on the East-side it is impregna-
 ble, by reason of the edge of the Hill which
 it standeth on, which is five times as high
 as the Wall. On the north-side are 25 Pie-
 ces of Brass Ordinance near the Gate, which
 is of Iron also, but what are in other pla-
 ces, as at the corners or angles, I could not
 come to see, and inquire I durst not. The
 East Wall containing the Gate where St.
 Stephen was stoned a little without, and to
 this day called St. Stephens Gate, I saw but
 five Pieces of Ordinance there, and they
 were between the Gate and the ruins of
 Port *Anna*, which is to the South-ward;
 concerning the West-side of the City, at the
 Gate whereof I entred at my first Arrival,
 it is very strong likewise and hath fifteen
 Pieces of Ordinance lying near together,
 and all of Brass: This Gate is also made
 of Iron, and this West Wall is altogether
 as long as the East Wall; But it standeth
 more

upon the higher ground: so that coming from the West to the West Wall, you can see nothing within the City but the bare Wall, but upon Mount Olivet, coming towards the City, from the East, you have a very goodly prospect of the City, by reason the City standeth all on the edge of the Hill. To conclude, this City of *Jerusalem* is the strongest of all the Cities that I have yet seen in my Journey, since I departed from *Grand Cairo*: but the rest of the Country is very easy to be surprised: yet in the City of *Jerusalem* are three Christians for one Turk, and many Christians in the Country round about, but they all live poorly under the Turk.

Now how the Country about *Jerusalem* lyeth, for your more easy and perfect understanding, I will familiarly compare their several places, with some of our native English Towns and Villages, according to such true estimation as I have made of them. Imagine I begin with *London*, I mean much upon the point of distance. The City of *Bethlehem*, where Christ our Saviour was born, is from *Jerusalem* as *Wansworth* is from *London*, I mean much upon the distance. The plain of *Mamre* is from *Jerusalem*, as *Guildford* is from *London*: in which place, or near to it, is the City of *Hebron*, where our Father *Abraham* lyeth buried. *Beer sheba* is from

from *Jerusalem*, as *Alton* is from *London*. *Ramoth Gilead* is from *Jerusalem*, as *Reading* is from *London*. *Gaza*, which is the South-west part of *Palestine*, is from *Jerusalem* as *Salisbury* is from *London*. *Ascalon* is from *Gaza* North-east. *Joppa* is from *Jerusalem* as *Alisbury* is from *London*. *Samaria* is from *Jerusalem*, as *Royston* is from *London*. The City of *Nazareth* is from *Jerusalem* as *Norwich* is from *London*. From *Nazareth* to Mount *Tabor* and *Hermon* is five Miles North-east: these two stand very near together, *Tabor* being the greater. From *Tabor* to the Sea *Tiberias*, is eight Miles North-east. From *Jerusalem* to Mount *Sania*, is ten days Journey and North east thence. These places last spoken of (beginning at *Samaria*) I was not in, but the other five *Englishmen* that met me in *Jerusalem*, coming through *Galilee*, came through them, and of them had I this Description: they received of me likewise the Description of my Journey through *Palestine*. The place where Christ fasted 40 daies and 40 nights, called *Quarranto*, is from *Jerusalem* as *Chelmsford* is from *London*. The River *Jordan* (the very nearest part thereof) is from *Jerusalem* as *Epping* is from *London*. *Fericho*, the nearest part of the plain thereof, is from *Jerusalem* as *Lowton Hall* (Sr. Robert *Wrocks* house) is from *London*. The Lake

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of *Sodom* and *Gomorrah*, is from *Jerusalem* as *Gravesend* is from *London*. The River *Jordan* runneth into the Lake, and there is swallowed up; which is one of the greatest secrets (in my mind) in the World, that a fresh water should run continually into this salt Lake, and have no issue out, but there is lost: and the Lake continuing still so salt, as no weight of any reasonable substance will sink into it, but floateth upon it, so that a man or dead beast will never go down. And further note, that what filth soever was brought into it by the River *Jordan*, or any other substance, it swims continually upon the water, and being tossed thereon by the Weather, in time it becometh a congealed froth, which being cast upon the Banks, and there dried by the extream heat of the Sun, becomes black like Pitch, which in that Country is called *Bitumen*, whereof I have brought some with me from thence. This Lake is about eight or nine Miles broad, and about Eighty or a Hundred Miles long: the length stretching from the North, where the River *Jordan* falleth into it, to the South-ward, and hath no farther issue.

The fields where the Angels brought Tydings to the Shepherds, lye from *Jerusalem* as *Greenwich* doth from *London*. Mount *Olivet* lyeth from *Jerusalem* as *Bow* from

from *London*. *Bethania* is from *Jerusalem* as *Black-wall* is from *London*. *Bethphage* is from *Jerusalem* as *Mile-end* is from *London*. The Valley *Gethsemany* is from *Jerusalem* as *Ratcliff Fields* lye from *London*. Brook *Cedron* is from *Jerusalem*, as the Ditch without *Algate* is from *London*. Mount *Sion* is near adjoyning to *Jerusalem*, as *Southwark* to *London*. Thus have I described the City of *Jerusalem*, as it is now built, with all the notable places therein, and near the same, and the Country about it: by which comparisons you may well understand the situation of most parts of the places near it: and thereby you may perceive that it was but a small Country, and a very little plat of ground, which the *Israelites* possessed in the Land of *Canaan*, which is now a very barren Country: For within fifteen Miles from *Jerusalem* the Country is wholly barren, and full of Rocks, and stony: and unless it be about the Plain of *Jericho*, I know not any part of the Country at this present that is fruitful: what it hath been in times past, I refer you to the declaration thereof made in the Holy Scriptures: My opinion is, that when it was fruitful, and a Land that flowed with Milk and Honey, in those days God Blessed it, and that then they followed his Commandments, but now being inhabited by Infidels (that prophane the

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the name of Christ, and live in a filthy and beastly manner) God cursed it, and it is made so barren that I could get no bread when I came near it: For one night as I lodged short of *Jerusalem*, at a place called in the *Arabian* tongue, *Cuda Chenaleb*, I sent my Moor to a house (not far from the place where we had pitched our Tents) to get some bread, and he brought me word there was no bread there to be had, and that the man of that house did never eat bread in all his life, but only dried Dates, nor any of his household: whereby you may partly perceive the barrenness of the Country at this day, onely, as I suppose, by the curse that God laid upon the same: for they use the sin of *Sodom* and *Gomorrab* very much in that Country, so that the poor Christians that inhabit therein, are glad to marry their Daughters at twelve years of Age, unto Christians, lest the Turks should ravish them: and to conclude, there is not that sin in the World, but it is used amongst those Infidels who now inhabit therein, and yet it is called *Terra Sancta*, and in the *Arabian* tongue *Cuthea* which is the Holy Land, bearing the name onely and no more: for all holiness is banished from thence by those Thieves, filthy Turks and Infidels that inhabit the same. Having my Certificate sealed by the Quadrian and a Letter

letter delivered to me, to shew that I had washed my self in the River of *Jordan*, I departed from *Jerusalem*, in the company of the Moor that helpt to get me out of Prison, leaving *Edward Abbot*, *Jeffery Kerrie*, *John Elkins*, *Jasper Tymme*, and Mr. *Bedle* the Preacher (whom I met there by chance, not knowing of their coming) behind me in *Jerusalem*, and which grieved me most, the Gentleman of *Middleborough*, called Mr. *John Burrel*, that I met withal at *Grand Cairo*, who had born me company from thence to *Jerusalem*, forsook me there, and stayed in *Jerusalem* with the other five *Englishmen*, and so was I left alone to the mercy of my Moor that kept me company, and never left me till I came to *Grand Cairo*. Now what happened to me in my Travelling from *Jerusalem* to *Cairo*, and from thence to *Alexandria*, where my ship lay, I will hereafter declare.

Departing from *Jerusalem*, we got safely to *Rama* and from thence went to *Ascalon*, and so to *Gaza*, which lyeth upon the Borders of the Desarts of *Arabia*: at one of those two places I hoped to have some passage by Water, either to *Alexandria*, or to *Damietta*, but failing thereof, I was in a maze and knew not what to do; whether I were best to go back again to *Jerusalem*, or to put my self desperately into the hands of

of the Wild *Arabians*, to be by them conducted to *Grand Cairo*: one of those two courses I must of force take, there was no hope of passage, and yet I had another hope I should find passage at *Joppa*. And for that cause stayed at *Gaza*, and sent my Moor to *Joppa* to seek for passage, but there was none to be had. At last considering with my self that my haste into *Egypt* was great; for I had left my man *Waldred* in *Cairo*, with my stock of One thousand two hundred pounds, and my ship lay in the rode of *Alexandria*, with sixty men in her, and whether they would depart without me, or no I knew not: for that when I went from them, to go up to the River of *Nilus* to *Cairo*, I had no intent to go for *Jerusalem*. My business standing thus I was forced to this extremity, to make away all the mony I had about me, and to put my self into the hands of two wild *Arabians*, who undertook to carry me and my Moor (without whom I durst not go) to the City of *Cairo*, in four days if I would pay them four and Twenty Sultans of Gold, when I came to the *Materia* near *Cairo*, and upon that Condition, they would deliver me safely there, otherwise they said that they would carry me Prisoner with them, or else cut my throat; And so agreeing with them, by my Moor who spake for me, and withal warranted me to go safely, swearing that he would

would not leave me by any means ; the two Wild *Arabians* provided two good Dromedaries for us to ride on, I and the Moor riding before and the *Arabians* behind us, two upon each Dromedary, and so departed from *Gaza*, about two of the Clock in the afternoon, and rode a hard pace : those kind of beasts going so hard, that within four hours I was so weary, that I desired them to suffer me to alight down to rest me; which we did about six of the Clock in the evening, and being alighted, the *Arabians* tyed the Dromedaries two forefeet together, as their manner is, making them kneel down : which done, we sat down to eat a few Raisins and Bisket, such as we carryed in our Alforges ; but in the mean time, one of our Dromedaries brake his halter and ran back again towards *Gaza*, whereupon one of the Thieves took the other Dromedary, and made after him, until both he and the other that broke loose and ran away, were both out of our sight : then the other *Arabian* that stayed behind with us, ran after them, and we were left alone in the wild Desarts of *Arabia* : at last, night approaching, and both our guides, and Dromedaries being gone, we were both in no small fear what would become of us : in which case, leaving my Moor with the Alforges (wherein we carryed our Victuals.) I went up to the top of

a sandy hill, not far from thence, to see if I could espy our two Thieves; I was no sooner upon the top of the Hill, but I saw four wild *Arabians* come running towards me from the other side of the sandy Hill: which I perceiving, ran in great haste to my Moor, yet I could not run so fast, but one of the Thieves was at my heels, and drawing out his Sword, bad my Moor deliver me to him: but the Moor bad him search me (for he knew well that I had nothing about me worth any thing, only my hair cloth Coat) and said further to him, this *Guar* (which is as much as *unbeliever*) is to be conducted to *Cairo* in four days, by two of your companions, and therewith named them unto him, whereunto they all made answer that if it were true, they would do me no hurt, but if their companions came not again with their Dromedaries, then they would carry us away with them; but within 2 hours after in the night time, my two *Arabians* came again with their Dromedaries, and then they were all fellow Thieves. And we gave them a few Raisins and a little water, and so departed; and the fourth day at night we came to a place where the *Arabians* had Tents, and there they gave me some Camels Milk, and beheld me so earnestly, as if they had never seen a white man before: From thence we departed, and the next night we came

to *Salbia*, where being sore shaken in my body (notwithstanding I was swathed with rollers) I was constrained to give over my Dromedaries, and to get Horses, which they procured there of some of their acquaintance. This Dromedary is a kind of beast like unto a Camel, but it hath a lesser head, and a very small neck: but his leggs are as long, and there is no more difference between a Camel and a Dromedary, then there is between a Mastiff-dog and a Greyhound: these beasts eat but little, and drink less, for they drank not as long as I was with them; and it is said that they will not drink in eight or ten days together, but cannot abstain so long from meat. And by this you may see that I was as far in four days, as I was going in twelve days before: I think a good horse will run as fast, but not continue it: their pace is a reaching trot, but very hard and quick. From the edge of *Salbia*, which is upon the East-side of *Gazan*, I took horse: But the reason why the *Arabians* did grant to get me horses, was not because they pittied me for my weariness, but for that they durst not go any nearer to the inhabited Countrey with their Dromedaries, and there one of them stayed, the other went with me to *Materia*, from whence I sent my Moor to *Cairo*, to fetch me their Hire, and there I payed them that let me the Horses, six pieces of

of Gold, and gave the two wild *Arabians* twenty four pieces of Gold, and then they delivered me safely into the Custody of my Moor, within three Miles of the City *Cairo*, where I was welcomed by the Consul and others there resident, and there I paid my honest Moor six pieces of Gold, and bought divers Provisions for him to furnish him in his Journey to *Meccha*, in which Journey he returned again he died.

In *Cairo* I staid two days, and the seventh night after I came to *Bullac*, and there took Boat, and in 3 days I got down the River of *Nilus* to *Rossetra*, and there taking Horse with a *Fanisary*, I fell into greater danger then any I had during my Journey; for that between that Town and *Alexandria* there were divers great *Fanisaries*, who came from *Constantinople*, and were newly landed at *Alexandria*, who having tyred their Horses, would have taken our two Mules from us, which my *Fanisary* refused them, and therewith drew out his Sword, and they to be revenged came running to take me and, having laid hands upon me, four of them beat me cruelly, and drove me to the passage that was hard by, and there would have killed me; which my *Fanisary* perceiving, and seeing that nothing could appease them but our two Mules, after he had been sore wounded, he delivered them unto me.

other Fanisaries, or else I had there been slain, after my long and weary Journey, being within five Miles of my Ship, that lay in the Rode at *Alexandria*: and so he being sore wounded, and I well beaten, at last we got to the gates of *Alexandria*, but it was so late that we could not get in, but were forced to stay all that night (till morning) upon the hard stones, and in the morning I got aboard of my ship, when I had been from it fifty days: And so I ended my Pilgrimage.

A
JOURNEY
TO
JERUSALEM.

OR,

The Travels of Fourteen English Men to Jerusalem, in the Year 1669.

Aleppo.

Honoured Sir.

These serve to Accompany an Account of my Journey to the Holy Land, for which I might refer you to others, who have given most

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most exact Relation of that Pilgrimage, yet according to your desires, I present you with this my Description.

Tuesday May 3. 1669. we set sail from Seanderoon, with a N. E. Wind on the *Margaret*, Tho. Middleton Commander, being fourteen English Men, (of the Factory of Aleppo) in Company ; but being forced to return three times, by contrary Winds, by May 10. we arrived at Tripoly, whose Port is guarded with six small Castles, near the Sea, and one great Castle upon the Land ; and is defended from Tempets on the West with Islands, and on the East with a Cape of Land ; so that none but a North Wind can be prejudicial to Ships in this Port : the Ground is stony, which forced the Captains to buoy up their Cables the Ships riding in six or seven Fathom Water. The Town is about a mile from the Marine, situated upon the shelf of a Hill and hath one good Castle for its defence. the Town is ruinate, and there were few People to be seen at that time, it being the time of making white Silk, most of the People being in their Gardens.

May 13. after three days Treatment by the Consul (for English, French and Dutch with extraordinary Civility, about four of the Clock in the Afternoon, we set forward

for Mount *Lebanon*, and two hours Riding from *Trippoly*, we pitched our Tent at the Village *Coffersinue*; the Inhabitants are Christians, and live in Houses made of Reeds, and covered with Bushes; and the Rode to this Village is very good and pleasant, passing to it, through a Forest of Olive Trees; and in the Valleys, are Gardens of Mulberries, with which they feed their Silk-worms. Friday May 14. we departed from *Coffersinue*, about four of the Clock in the morning, passing in a good Rode, and through Plains sowed with Wheat: about six of the Clock, we passed over several Mountains resembling Marble, if not really so, from which we had a very good Prospect of the fruitfulness of the Valleys: between these Mountains; upon the ascent of an Hill, we came to a Fountain, where we break-fasted; at seven of the Clock we rose from the Fountain, and having passed a very dangerous ragged Mountain, about nine of the Clock we came to *Eden*, a small Village, and extraordinary pleasantly seated, being surrounded with Mulberries, Walnuts, and other sorts of Trees; Walnuts especially we found very common on this Mount: we went to the Bishop's House, a most miserable ruined Cottage, where the Bishop coming to bid us welcome, appeared more like a Dunghill-raker than a Bishop. We enquired whence this Village

Village had its name, the *Maronites* (which generally inhabit the Mountains) say, that was the place where *Adam* committed the sin of Eating the Forbidden Fruit; but the *Bishop* told us, it was in Heaven, where there were three Trees, *Adam* being forbidden to eat of one of them which was the fig-tree, but having eaten, he fell from heaven, and fell among the *Cedars* (which are some two hours riding from the *Bishops* house,) and there he began to till the Ground. But the *Bishop* being very Ignorant of these things we forbore to enquire farther. The *Bishop* have great respect shewed them, every one Kissing his Hand on their knees bareheaded. In his House he hath a ruinate Church, with an Altar in it; and a little beyond his house is a little Chappel, near the head of the *Rivulet* that feeds his house with Water, where we found many men with *Frank* names which had continued there from the Year 1611.

Mid-day coming, the *Bishop* made what Preparation his house would afford for Dinner, killing two Kids, and a Goat, and giving us the best Wine the Mountain did afford, being a well relished Red and White Wine. Night coming, after Supper, we kissed his Hand; and next morning we being now but twelve in Company, went to take our leave of him, and made him a Po-

sent of Livers, besides something to the Ser-
 vants, as is usual for Pilgrims that take this
 Voyage; two of our Company waiting our
 return at *Trippoly*. Saturday *May* the 15, a-
 bout five a Clock in the morning, we rose
 from thence, and about eight of the Clock
 we came to the *Gedari*, all that remain of
 them, being in a very small compass. We
 spent some time in cutting sticks, & setting our
 Names on the great Trees. At this place there
 came to us the Captain of a Village, called
Uphara, an hours riding from the *Gedari*. In
 our way, as we returned, he invited us to
 Dinner at his Village, which we accepted of,
 and after Dinner made him a Present. This
 man is a *Maronite*, and takes *Cassar* or Toll
 of the *Turks*, which pass that way with
 their Sheep and Oxen; he hath a hundred
 Souldiers under his Command, who are all
 Christians. About two a Clock we mounted,
 and after three hours riding, we came to a
 mighty deep Descent, winding in and out,
 which is the way to the Patriark of the
Maronites house, called *Caunibene* it is a very
 good Convent, and lies under the Rock,
 they have a Bell in the Church as in *Europe*,
 and go to their Devotions Morning and E-
 vening. After we had kissed the Patriarks
 Hand, we demanded what was to be seen,
 and the Druggeman carried us to see *St.*
Marren's Cross, of whom they recount this
 Story.

That

That a *Venetian*, in the time that the *Franks* had the Country, came with his Wife and one Daughter to live there; and after some years, his Wife dying, he was resolved to go into the Convent and live a Religious Life, and would therefore have his Daughter to leave him; but his persuasions could not prevail with her; but rather than leave her Father, she would put on mans Apparel, and live a Devoted Life with him also; which at last (though unwillingly) he assented to (she being young and handsom;) there they lived very strictly for several years; afterward her Father dyed: And the Lay Brothers and Fathers going out, as usually, to till the Ground; She seldom went with them, the Chief of the Convent keeping her at home (being much taken with such a handsome young man as he thought) whereupon they began to grumble, that *St. Marrena* did not go with them; so that at last, to satisfy the *Fratres*, he was sent out to work among them near the Village *Tursa*: presently after one of the young Virgins of that Village proving with Child, she came to the Convent, and laid it to the charge of *St. Marrena*; who was thereupon presently excommunicated, and lived a Religious Life in the Grot near the Convent for the space of 7 years, and being the

again admitted into the Convent, and still continuing to live a very strict Life, he at length dyed; and the Fathers coming according to their Custom, to anoint the Body, found that he was a Woman; whereupon they began to Cross themselves, and to beg Pardon for excommunicating her; and have built an Altar in the Grot, and call it by the Name of St. *Marrena* as they have also in several Grots thereabouts, in remembrance of the Religious Relicks of those that dwelt therein; and when they carry any body to see them, they presently fall down to Prayers.

About a League from the Convent, are two *French men* that live a Hermits Life, having Bread and Wine allowed them by the Patriark : Night coming on, we went to Supper with the Patriark, the Bishop of *Aleppo*, and two other Bishops, they having provided what the Place afforded ; At Supper they brought out a great Glass, which held near two Quarts, with which the Old Man soon made himself merry, it being their Custom to drink freely ; He telling us, that that Glass had belonged to the Convent more than one hundred Years, and that the *Turks* coming once to Ranlack the Convent, seeing this Glass, told one of the *Fyates*, if he could drink off that full of pure Wine, he would save the Convent ; which one of them

doing, the *Turks* went away, admiring what sort of People they were. *May 16.* We took our leave of the Patriark, and presented him with some Livers, as also to the poor *Fratres*, and other People that belonged to the Convent, and so took our Journey to *Trippoly*, having had a fair review of those Mountains, and the Country adjacent, which is over-spread with many fair Villages, and hath many fruitful Valleys sown with Corn, and great quantity of Mulberry Gardens; it being the general employment of the Inhabitants to make Silk.

We Returned to *Trippoly* to the Consulate that Night, where after two days repose, and having been extraordinary well Treated, we took our leave of the Consulate. *May 18.* about mid night, we set sail for *Joppa*, with a good Wind; in the Morning we came in sight of *Cape-Blanco*, where the Wind proving contrary, we were forced to bear up and down for two days, before we could weather the Cape; the Wind coming good, we weather'd the Cape, and came in sight of *Cape-Carmel*, which Two Capes make the Bay of *Alexia*. On which there is a Convent of White Friars and there they shewed us *Elisha's Tomb*. And three or four hours Sail further, we came in sight of *Carea*, now Ruinate and inhabited by a Company of Savage *Arabs*. *May 23.* we Arrived

at *Joppa*, which hath no harbour to defend Ships from storms, but hath very good Ground to Anchor in, about ten Fathom Water: It is a poor Town, and hath one Castle to defend those Ships that come in close to the Shore; the chief Trade thereof; is Potashes for Soap, and a few Cottons, and Cotton-Yarn, which the *Franks* bring from thence. *May 24.* We Arrived at *Ramah*, which is a pleasant Village; the great Trade of the Inhabitants is in *Pillado's*; the People are poor, and the livelyhood of the Women is to Spin that Commodity: We were Treated there at the Convent, till a Messenger was dispatched to the Convent at *Jerusalem*, for our Admittance to pass thither, because of some extravagant Stories that flew abroad, of the Plague raging in the place from whence we came: our Messenger returned back that night.

May 25. in the morning, we mounted to take our Journey for *Jerusalem*, and baited at *St. Jeroms Church* about twelve of the Clock, to Eat what small provisions we had with us: and the heat of the Day being passed, we proceeded on our Journey; and about four of the Clock in the afternoon we Arrived at *Jerusalem*, at *Joppa Gate*; where we tarried till the Druggerman of the Convent went to the *Caddy* for Licence for us to enter the City; which having obtained,

and delivering up our Swords, and what other Arms we had, to be carried to the Convent; we entred the City on Foot, and were conducted by the Druggerman to the *Latines* Convent, with two or three Fathers Accompanying us; we found them at their Devotion, and afterwards we all went into the Father *Guardians* Chamber, who embraced us, and bid us welcome; We were carried to our Lodgings, and the Father Procurator came to us, and passed a Complement on us, bringing two or three bottles of the best Wine, and desiring us to call for what we wanted; this was our first entertainment. But I should have given you an account that our Druggerman, *Mallinis Salley* by name, who conducted us from *Joppa*, through the Mountains up to *Jerusalem*, was formerly a Robber himself, and could therefore the better carry us through the *Arabs*, who molest those Mountains and live all upon Purchase; he was a *Greek* by Nation and Religion. Now to our further Entertainment at *Jerusalem*; the next morning Father *Tomaso*, a Lay-Brother, one mighty serious, and Religious in their way, came to our Chamber with Milk, Wine and Fruit, (with a Blessing in his Mouth) the season being very hot: and about twelve of the Clock we went to Dinner, two or three Lay-Brothers attending at the Hall door, with a *Bason* and *Ewer* for us to wash

wash; and then entring the Hall, the Fathers stood all on one side near one another, saying Grace in Latin, and then singing the Lords Prayer altogether; and afterward bowing toward the Picture of our Saviour at Supper with his Apostles, which is placed over the *Guardians* Head, adorned with silver Crosses about it, &c. The *Guardian* hath his Table alone in the middle of the Room, and two long Tables stand of each side, one for the Pilgrims, and the other for the Fathers; after they had kiss'd the Ground, we all sat down, and had every one his allotment brought in a little dish, of which we never wanted three or four Courses of several sorts of Meat: our Wine, Water, and Fruit, was set ready for us; the Wine was about a Quart, the Water something less, which was the allowance of two men, and had two Glasses belonging to it: about the middle of Dinner, the *Frater* came, and changed our Water, that it might drink the fresher. Dinner being ended, the Father *Guardian* knocks, and the *Fraters* rise and kneel with their faces toward the Picture of our Saviour with his Disciples at Supper, and mumbling something to themselves, they kiss the Ground, and then begin to take away; one taking away the Dishes, another the Knives, every one having his appointment; and then give Thanks in the same manner.

as before Dinner; then washing at the door, they go into the Church to Prayer, for a quarter of an hour; this they do daily, rising always early, and in the Night also, to go to Mass.

At this time there were two or three Christians come from *Bethlehem*, whose art is to make the Figure of our Saviours Sepulchre, or what Holy Story you please, upon your Arm; they make it of a blew colour, and it is done by the continual pricking of your Arm with two Needles; they began presently to go to work on some of us, and having presented us the Patterns of abundance of Prints, every one took his Fancy.

The next day, *May 27.* we all agreed to go into the Temple, and about four a Clock in the afternoon we went: There are about ten or twelve Fathers that live there continually, and have their Church there: The door is sealed with the *Caddys* Seal, and when any man goes in, he pays fourteen *Livers*; we being entred the Temple, the Fathers came and Saluted us, and conducted us to their Lodgings; where after we had been about an hour, they prepared to go in Procession to all the holy places, presenting us every one a Book of Holy Songs, for every place in *Latin*.

And so we set out, the Fathers being dressed in White Surplices; and the Chief among

mong them with Cloth of Silver over his Surplice, with two more dressed in the like Garb to lead him: there was a great Silver Cross carried before him, with the Picture of our Saviour Crucified upon it, and two men going on each side of of it, with Incense Pots, to perfume every holy place, that we came to. And so we went to these places following.

1. The Pillar to which our Saviour was bound when he was scourged. 2. The Prison, wherein our Saviour was put. 3. The place where the Souldiers divided our Saviours Garments. 4. The place where *Sa Helena* found our Saviours Cross. 5. The Pillar to which our Saviour was bound when he was Crowned with Thorns. 6. To *Mount Calvary*, where he was Crucified. 7. The place where our Saviour was Nailed to the Cross. 8. To the place where he was anointed. 9. To the Sepulchre of Christ. 10. The place where our Saviour appeared to *Mary Magdalen* in the shape of a Gardiner. 11. The Chappel of the *Virgin Mary*, where our Saviour first appeared to her after his Resurrection. I might give you a particular description of the Adornment of these places; but to be short, every one have Lamps burning at them; some are paved with Marble, others are hung with Pictures; the place where our Saviour was laid down to be nailed

ed to the Cross, is paved with Marble also; but in the exact place where the Cross stood, the Marble is covered over with Silver, with Silver Lamps, and Wax Candles continually burning; and our Saviour Crucified standing on it: the Sepulchre also is covered with Marble, with Silver Lamps continually burning on it; so hath the Anointing Stone: you must go into the Sepulchre bare foot, as also on *Mount Calvary*.

Here all sorts of Christians have their Churches: The *Greeks* have the best, the *Latines*, the *Armenians*, the *Coptys*, and the *Syrians*, have each of them Churches here. The *Greeks* and *Latines* are the two powerful Religions in the Temple, and with great Sums of money, and the credit they have at *Stambul* or *Constantinople*, they continually buy these Holy Places out of one another's hands; the other Parties are Poor; and are therefore squeez'd into a small part of the Temple; The *Latines* once offered ten thousand Livers for a piece of the Cross, which the *Greeks* bought out of their hands. These Religious People bear little respect one to another, speaking very basely each of other. After our Procession, we went to view all the places and Churches again; the *Greeks* have a place in the middle of their Church, which they say, is the middle of the World: they have another place by the

Prison of Christ, with two holes to put the Feet in: there is also a narrow Passage between two Pillars, which is in imitation of the streightness of the Path to Heaven, which the *Greeks* Creep through. In the Church of the *Syrians*, is the intended Sepulchre of *Joseph of Arimathea*, and *Nicodemus*: And near the Anointing Stone, is a Tomb, where *Godfrey*, and *Baldwin*, Kings of *Jerusalem*, are Buried. And in the same place is the Rent of the Rock which begins above, near the place where our Saviour was Crucified, and in that Rent, they say, *Adams Head* was found, when our Saviour gave up the Ghost. Thus having seen the Temple, we returned to the Convent.

May 28. we went out of the City at *Damascus Gate*, and turning on the right Hand, we came to one of the Fish-ponds belonging to the old City, and a quarter of a Mile further, you come to the Grot where *Jeremiab* lived when he Wrote his Lamentations; on the left hand in the entrance, is a Le'g in the Rock, about a Story high, where they say *Jeremiab* slept; and below over against the Door, is a hole intended for his Sepulchre; and passing through a Ruinate Door, you come into the Yard, where his Well is, being a very good Spring of sweet Water; there you pay one Liver; afterwards passing along the side of a Mountain,

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tain, that lies level with the City, a little beyond *Jeremiab's* Tomb, we came to the Sepulchre of the Kings; the entrance into the first Room was so small and low, that we were forced to creep in, in which there were seven Sepulchres cut out of the Rock: in the second Room, there were eight Sepulchres more; and in the third Room twenty six more; and many more in several other Rooms: One of the Rooms hath a Door of Stone, which is Cut out of the Rock, and shuts and opens as a Door with Hinges; this Door belongs to the Room, wherein *Jehosaphat* was Buried; his Coffin is of Stone with a Cover to it, and is very neatly Wrote on the sides with Flowers, as several of them are also in the first Room, but they know not what Kings they are; there is also one other Chamber into which we crept; so that there are in all 42 Burying-places under Ground, to which there is but one door to enter, all adorned with Admirable Workmanship; which I being unskilled in, am unfit to express in proper Terms: and so we return'd to the Convent, entring the City at the same Gate. *May 29.* we reposed, some of our Company being a Marking. *May 30.* we took horse to go for *Bethlehem*, and went out at the West Gate called *Foppa* Gate, and turning on the left hand, and taking the lower Path, we passed along the Road

Road that the *Virgin Mary* brought our Saviour, when She came to offer him at the Temple; and half a mile from the City is the place where the *Tree Tirabimtha* Grew, which the *Virgin Mary* sat under to give him Suck; but the Tree being Cut down, the place is encompassed with a Wall. On the left hand you see *David's House*, where he was when he spied *Bathsheba* washing her self; on the right Hand a little out of the Road, is old *Simeons House*, and *Elias House*; and a quarter of a Mile further you come to a Well, where the wise Men first saw the Star; a little further is the ground where the Reapers were at work, when *Habakuk* coming to bring them Meat, the Angel took him up by the hair of the Head, and carried him into *Babylon* to *Daniel* in the Lions Den: afterward we saw *Jacobs House*; and a hill like a Sugar Loaf: where the *Franks* remained forty Years, after they were driven out of *Jerusalem*; next is a Monastery of Monks of the Order of *St. Tavola Paula Romana*, who when they die, are Buried at the Convent in *Bethlehem*.

A Mile further is the place where the Angels appeared to the Shepherds, and cryed, *Gloria in excelsis, &c.* When our Saviour was Born, where there hath been a Convent but now there only remains an Arched Vault where we paid Money to the *Arabs*; wh

when they espy any *Franks* going thither, Ride post before to take Possession of the place, and get something from them ; A quarter of a Mile from hence, in the way to *Solomons Cisterns*, is the Village of the Shepherds, on the back part whereof is a Well, of which they say, the Virgin *Mary* desired to Drink ; but the Inhabitants denying to draw her any Water, it presently Overflowed for her to Drink : a little way from this Village, is *Josephs House*, and a while after, we came to *Solomons Garden* lying shelving : At the bottom of them is the Road from *Grand Cairo*, and round the Top passes the Aqueduct, which feeds *Jerusalem* with Water (from thence we saw *Tekoa* standing on a high Hill ;) the water comes from the Fountains which feed *Solomons Cisterns* ; passing a Mile along by the Aqueduct, we came to *Solomons Cisterns*, which are Three ; the first had no Water in it, and might be about two hundred and fifty Yards long, and sixty Yards broad, and of a great depth ; the second had little water, and was something less in Compass ; the third was full of Water - & as big as the first : they run one into another, and are fed by the Spring that feeds the City. The Fathers say, that they were made to Swim in, they being built with steps for a Man to go down, but they seem rather to be intended for a reserve of Water for the City or the Gardens,

Gardens, they having passage to both; near the Gardens, there is an ill contrived Castle, where a few Villains inhabit, to whom we paid on Liver per Man for leave to go into the Grot, where the Springs are that feed the City, and the Cisterns; the Grot is large, and hath three Springs in it, and a large passage cut through the Rock, toward the Cisterns, passable by a Man, but we went not to the end of it.

We mounted our Horses to proceed on our Journey, leaving the Castle on the Right Hand, and at a distance we saw St. Georges Church, where the Fathers say, the Chains remain wherewith St. George was bound which will presently cure a Mad-man if he be bound therewith. After an hour and a halfs Riding, we came near to *Bethlehem*, where passing through a narrow Lane, the Guard consisting of four or five Musquetiers, received five Livres of every one of us, and our Druggerman that went with us, received three : and arriving at the Convent, we paid one for our entrance ; and after our being welcomed by the Fathers, we took our repose till five of the Clock in the Evening ; and then we prepared to go in Procession to the Holy Places in the same manner as we did at the Temple in *Jerusalem* ; the Places we Visited were these :

1. The Place where our Saviour was Born.

Born. 2. The Tomb of St. Joseph to whom the Virgin *Mary* was espoused. 3. St. *Innocents* Tomb. 4. The place where St. *Jerom* lived, when he translated the Bible into *Latin*. 5. St. *Jeroms* Praying place. 6. St. *Jeroms* Tomb. 7. St. *Pauls* Tomb. 8. St. *Eustachias* her Daughter. 9. The Sepulchre of St. *Eusebius*, Abbot of *Bethlehem*. 10. We return to the Chappel of St. *Catherina*, which they say was built by St. *Paula*. Next is the great Church without the Convent, which hath forty eight Pillars of Marble about three Yards long, all in one Piece. At Evening we went to visit the place of our Saviours Birth, which formerly belonged to the *Latines*, till the *Greeks* bought it out of their Hands; so that now the *Latines*, when they go their Procession, Pray at that Door by which they formerly entred. The *Precipio* hath two Doors, one exactly over against the other, which are well lined with Carved Iron, and strengthened with Iron Spikes. We went in Barefoot; on the Right hand in the entrance, is the place they say where our Saviour was Born, which is lined with Marble; and in the middle of the Room there is a little place covered with Silver, by which they set a Dish to receive your Charity: On the left Hand is the Manger where the Virgin *Mary* laid our Saviour; which is Lined with Marble; and at the end of the Manger on

the Right Hand, is the Picture of St. *Jerome* naturally in the Marble, which the Fathers esteem as a Miracle. Over against this Manger, is the place where the three Wise Men stood, when they came to Worship our Saviour: and at the further end of this place in a corner, is a hole made up with Marble, wherein they say, the Virgin *Mary* put the Water, when she had washed her hands: Over which a Lamp Burns continually: and there are also a great many Lamps burning in the other places. Over this *Precipio*, in the great Church, is the Altar of Circumcision, where our Saviour was Circumcised.

Having seen what was Rare at *Bethlehem*, *Mary* thirty One, early in the Morning, we rose to proceed in our Journey, in which we saw these Places following. 1. The Grot where the Virgin *Mary* hid her self, when she was warned to Fly into *Egypt*, and her Milk running out of her Breasts there made the Earth turn White; which Earth the Catholicks do very much esteem. 2. *David's* Cisterns. 3. The Grot wherein the Virgin *Mary* and *Joseph* lived, before they could get a House. 4. The Tomb of *Rachel*, *Jacob's* Wife, which the *Turks* do also much esteem. 5. the Field of *Sennacherib*, where the Angel of the Lord slew in one Night, One hundred eighty five thousand of the *Syrians*; in this Place is a Village, which is called *Botchelle*,

chelle, where the Fathers affirm no *Turk* can live. 6. The place where the Pillars of the Convent of *Ramah* were built. 7. The Vineyard from whence the Spyes of the Land of *Canaan* took the Cluster of Grapes, to shew the fruitfulness of the Land; there is also the Fountain where *Philip* Baptized the Queen of *Sheba's* Eunuch. 8. The Desarts of *John Baptist*; and after an hours Riding we came to *John Baptists* Fountain, where was his Chamber; and a Rock, wherein there was a place cut out like a Bench for his Bed; to break off any bit of this Rock, is Worthy Excommunication. 9. *Zacharias* House, where the Virgin *Mary* came to salute her Cousen *Elizabeth*; for the Angel that told her she should conceive, told her also, that her Cousen was with Child; and upon her salutation, the Child leaped in the Womb; Near this House is a Fountain with two Cisterns, which is called *Elizabeths* Fountain. 10. There is a Stone where *John Baptist* Preached, which the Fathers say, the *Turks* have endeavoured to break in pieces, but could not. 11. The place where *John Baptist* was Born, now a Stable, but formerly a Church, where the Fathers upon *John Baptists* day carry their Organs thither, and Adorn the place for their Prayers. 12. The Tombs of the *Maccabees*, which we saw at a distance, and being ruined, appear as so many Arches. 13.

We passed by a Village, where the Men are all *Turks*, and the Women *Christians*; for the People being poor, the *Turks* were very severe with them for their *Harach*; who not being able to pay all at once, turned *Turks*, &c. 14. We came to the Mountain *Crupil*, where part of the Wood whereof our Saviours Cross was made, was cut down, and over the place where they say the Tree stood, from which it was cut, there is a stately Church, which is in the Possession of the *Greeks*, the just place where the Tree grew is inlaid with Silver, by which they set a Dish for your Charity : the Floor of this Church is well Wrought with *Mosaick* Work, and painted with Scripture Stories ; and instead of a Bell they knock upon a board, that hangs up, which sounds somewhat like a Bell.

And now we go forward to the Convent at *Jerusalem*, passing by Mount *Gibon* where *Solomon* was Anointed King , and about night we came to our Lodgings, having made two days journey to see the Holy places, and Traverse the Mountains of *Judea* ; we slept very well that night, but still we have more Pilgrimages. *June 1.* We lay still to recover our selves of our *Betlehem* Journey, but Father *Tomas* out of his Zeal, is very importunate with us to be walking to see other places, which is very Meritorious

Meritorious in the *Roman* Church; and had we been of their Religion, it had been impossible to have miss'd Heaven; for we had received indulgences for all our Lives; which fancy I with do not deceive too many. *June*. 2. We began to search for the Holy places, which are these following. 1. The Immolation of *Isaac* near the Temple, called Mount *Moriab*, which place is in laid with Silver, and a dish set by for your Offering. 2. *Peters* Prison, still made a Prison by the *Turks*; at the further end of which, is a hole in the Wall, where they say the Chain was fasten'd, with which *St. Peter* was Chained; little remembering, how often *Jerusalem* hath been destroyed, and the stones of that Old Wall are now probably as far under Ground, as these are above. 3. The Monastery of the Knights of *Malta*; a very fair Building, one Room whereof hath several Partitions for Beds, with a hole in the middle, that if any of them are Sick or Fluxive, they are laid there to which the water, (being Bad) and the Air unwholesom, doth very much incline them. 4. *Solomons* Temple; which, if any *Christian* go into, or but up the stairs, he must Turn *Turk*, or be burnt: The Rarity of which I shall give you an Account of, when I come to a Prospect. 5. *St. Hellen's* Hospital where there are seven great Caldrons, in which she used

to have Provisions dressed for the Poor, where we pay one Liver for entrance. 6. The Judgment Gate, at which our Saviour was brought in : and some distance from the Gate, is the place where he was Condemned. 7. The *Dolorous Way*, which is the way that Christ went, when he went to be Crucified ; and in the way is the House of St. *Veronica*, who gave our Saviour a Napkin to wipe his Face, as he passed by ; there is also *Lazarus's* House, and the House of the *Rich Glutton*; and the place where our Saviour Fainted (as they say) and *Simon* took up the Cross ; and near that, is the Church, where the Virgin *Mary* stood to see him pass by, and swooned with Grief : now called the *Virgin Maries* Church. 8. *Herods* Palace, now ruinated, and is now the *Bashah's Seraglio* ; in one Room is the place where they Clothed our Saviour with Purple. 9. *Pilates* House, where they slew the place, where our Saviour was Crowned with Thorns, and the Pillar to which he was bound, which was brought from thence, and put into the Temple : next, we enter the Hall, where *Pilate* washed his Hands, and declared himself Innocent of our Saviours Blood ; out of which place we had a fair Prospect of *Solomons* Temple ; which is built within the middle of a spacious Yard very well Paved ; there are several Arches,

Arches, good Walks, and Buildings about it. The Temple is Wrought with *Mosaic* Work, and by the *Turks* report, is very Rich within, it being one of their *Mosques*, and though they have a Half Moon upon all their Temples or *Mosques*, yet this only hath a Cross through the middle. The Fathers reporting it would not stand till the Cross was made. 10. The place where Christ was Scourged, which is now a Shop for Linnen Cloth; but the Pillar to which our Saviour was bound, is brought from thence and put into the Temple. 11. The House of *Annas*, where our Saviour being carried along with great Violence down a steep place, to prevent falling, he laid hold of the corner of a Wall, where there is a place in one of the Stones, fit for a Man's Hand, which the Fathers account a great Miracle. 12. *Simon* the Pharisees House, where there is a Stone, with the print of a Foot, which they say our Saviour made, when he stood to pardon *Mary Magdalene* her Sins: The Fathers say, the *Turks* have endeavoured several times to remove this Stone, but still it comes into the same place again. 13. The House of *Joachim*, and *Anna*: a fair high Building; and down in an Under-Room, cut out of the Rock, is the place where they say the Virgin *Mary* was Born. 14. The Pool of *Bethesda*, where the Sick lay

Englistmen to Jerusalem. 89

ay to be healed ; the Angel coming Yearly
to Trouble the Water, and he that entred
in first, was healed ; but it is now dry, and
half filled with Earth. 15. *St. Stephens*
Gate and a little out of the City, is the place
where *Stephen* was Stoned ; and the Fathers
would have you to fancy, that there is the print
of his Hands, Face, and Knees, when he fell
down. 16. The Valley of *Jehosaphat*,
which is at the bottom of the Hill, between
the Mountain on which *Jerusalem* stands,
and *Mount Olivet*. 17. The Place where
the Virgin *Mary* is Buried ; where going
down a great many stone steps, you come
into a large Vault, where all the *Christians*
have their Altars apart, all being of several
Opinions, and the *Turks*, and *Christians*, do
both burn Lamps, over her Grave ; here we
pay One Liver for entrance ; and 48 Stone
Steps upward, is *Josephs* Tomb ; and over
against that, are the Tombs of *Joachim* and
Anna. 18. The place where Christ swate
Bloud, and the Angel appeared to Comfort
him, is near the bottom of *Mount Olivet*.
19. The place where our Saviour Prayed,
that *This Cup might pass from him* ; and near
that place, is the Rock on which his Disciples
sate, when he went to Prayer, between which
two places he was taken ; it is now bordering
on the Garden of *Gethsemana*, but might for-
merly have been part of the Garden, and is
on

on the Ascent of the Mount Olivet; where the Multitude going to Carry our Saviour away, Peter smote off Malchus his Ear, in the way to the City. 20. The Place where they say the Virgin Mary Prayed for St. Stephen while he was Stoning. 21. The place where Christ Wept over Jerusalem; it is almost at the Top of Mount Olivet. 22. The Place whence our Saviour Ascended into Heaven having as they say, left the Print of his Foot on a stone; it hath now a Chappel built over it, with fourteen Marble Pillars round it; it is at the Top of Mount Olivet, and a little way off is the Place where the Men of Galilee stood when the Angel asked them, *Why stand ye gazing up?* 23. The Place is shewed us where the Angel told the Virgin, she should be Raised in three Days. 24. Pelagius his Grot; from whence we saw Bethphage, where the Asses Colt was tied. 25. The Tree under which our Saviour stood, when he Preached the Judgment Sermon. 26. The place where he made the Lords Prayer. 27. The Place where the Apostles made the Creed, being a Grot of twelve Arches. 28. The Sepulchres of the Prophets, being Forty seven in Number, cut out of the Rock; and entering in at a Door, we came into a large Grot, where there were several places to cut out, fit to contain a Coffin: here we paid one Liven. 29. The Tree where Judas Hanged him-

himself. 30. The Sepulchre which *Jebasaphat* intended for himself; but being a King, he was buried in the Sepulchre of the Kings. 31. *Absoloms* Pillar or Sepulchre, which is cut out of the Rock, and about the bigness of a small Chamber, with Pillars cut out round about; so that it stands like a Room built for some single Person: it is of a good Height, and hath some Carving about it. 32. They say hereby is the Print of Christs Feet; for when he was Carried to *Jerusalem* he stopped at the Brook *Cedron*, and desired to Drink: This Brook is now but a small Channel, and had no Water in it, when we were there; but in the Winter time, the Water comes down from the Hills, and makes a small Current. 33. Next is the place where *Saint James* hid himself three days, and three Nights; it is a place cut out of the Rock, which must needs have been made for a dwelling place; near this is the Sepulchre of *Zacharias* the Son of *Barachias*, cut out of the Rock. 34. On the side of the Hill on which *Solomon* Worshipped *Moloch*, are Chambers cut out of the Rock, which they say was the place, wherein the Three hundred Wives, and One thousand Concubines of *Solomon* were kept. 35. The Fountain of the Virgin *Mary*, which you go down to by Stone Steps; the Water whereof is so Sweet, that were a Man blind-folded, he could not think

think it to be any thing but Milk and Water. 36. The Place where the Prophet *Isaiah* was Sawn asunder: his Sepulchre is under a Rock near the same Place. 37. The Fountain of *Siloe*, by which is a Cistern, wherein formerly the Pilgrims used to Wash, but it is now Ruined, and filled with Stones and Mud, yet is its Water still accounted good for the Eye-Sight; and near this is *Golgotha*. 38. And near this Place, in a bottom, is a Well, wherein they say *Nebemiah* hid the Holy Fire, when the Children of *Israel* were carried Captive; and when they returned Forty Years after, they say they found the same Fire in the Well. 39. Ascending up the Mount we came to the Tombs of *Anna* and *Cajaphas*, who were High Priests. 40. And unto near it is the Place where the Apostles hid themselves; where entring a streight passage, we came into a Room under Ground, out of which there go several holes wherein they say, the Apostles Lay. 41. We then came to *Aceldama*, a Grove which is now held by the *Armenians* for a Burying place: it is said, the Earth thereof will consume the Body of a Man in Forty Eight Hours: there are several Vents on the Top to let out the smell: We went down under a Rock, to a place where we could look into it, and we there saw the form of a Man entire, they being only laid in, but not covered.

covered with Earth. 42. We came to the Fountain of *Bertheba*, which is at the bottom of Mount *Sion*, in which there is now but little Water, we being forced to tarry a quarter of an hour for one Draught.

Having now seen all that was Remarkable in these Parts, we made toward the Convent, having got a great deal of Credit with Father *Tomaso*; that we should be such Zealous Pilgrims as to walk from five a Clock in the morning till Mid-day; but he to encourage us, would still be foremost; and told us always, there was some place more worth our seeing, then any we had seen before; and though he was an old man, and the Weather hot, yet at the going up of a Hill, he would run, that he might be foremost: and gave us all the good Words that could be, to encourage us Protestants who never hoped or thought, that we Merited any thing by it: but at length we came to the Convent again, and being well weary, every one retired to his Lodgings.

June 3. we repose at the Convent; after Dinner, one of the Fathers came and told us, that the Father *Guardian* would wash our Feet; which Honour we accounted too great for us, and desired to be excused; but we were forced to comply with the Orders of the Convent; The Basin, which was as big as a Tub, was placed by a Chair, there were

Rose-Leaves and Herbs put into the Water; the Fathers all stood in a Row, Singing Godly Hymns; we sat down, and the Father Guardian wrapt a Towel about our Knees, to keep our Clothes from Water; then they began to scrub our Leggs and Feet, (being Masters of their Art,) there were two *Fratres* attending, one on one Leg, and another on the other; having first tryed the left Foot, the *Frater* kisses it, and puts on our Slipper; then he dryes the Right Foot, and wraps the Towel about the Sole of the Foot, and setting it on his Knee, covers the Toes with his Hand, and then come all the *Fratres*, and Kiss it; this being done, he gives us a little Candle, in taking of which, we kiss his Hand, and so rise and stand by, till all our Company are Washed in like manner. Then went we in Procession, round their Chappel, they saying several Prayers, at their three Altars, and so we return to our Chambers. *June 4.* After Dinner, we went into the Kitchen, where we found all the Fathers; with Napkins before them, washing the Dishes, every one taking his part, even to the Father Guardian himself; some were cleaning, some handing away; but all the while, with one consent, they say some Prayer; it seeming to be their endeavour, that all that they do, may be done to the Glory of God; this being done they go all to

the Chappel to Prayers, and you shall never see the Chappel without some of them at Prayers; yea, and two or three times in the Night they Rise to Prayers. On *Whit-sunday* the Chappel was Adorned something Extraordinarily, and there was a very Rich Canopy, set on the Right Hand of the high Altar, for the Father *Guardian* to sit under; when the Prayers began, the Father *Guardian* came into the Chappel, and sate under this Canopy: There were three or four Fathers Drest in Cloth of Silver, much after the manner of an Herald; two whereof attend on each side of the *Guardian*, and two stand over against him. Then they began to dress the Father *Guardian* in his Festival Robes, and having read two or three Lines, they put a piece of Linnen laced about his Neck, and then his Surplice, Reading still between every Robe that was put on. Then they cover him with a Garment of Rich Satiny and Cloth of Silver; the two that stand over against him, bowing at some words. His body being thus drest, the two Fathers, put a Myter upon his head, doing it with all the Respect Imaginable; after a short Prayer, they take the Father *Guardian* by the hand, and lead him to the Altar, he standing in the middle of the four Fathers, adorned as aforesaid; the other Fathers have their Surplices on, and the Organs go; then making a short

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Prayer

Prayer at the Altar, they lead the *Guardian* to his place again; and after a little reading they take off his Myter, and he sits bare till the Prayer be done: then they put on another Myter; the first was of Cloth of Silver, and the second was of Cloth of Gold, set full of Rubies, and Diamonds, and other sorts of Stones; they afterward took off that also, and put on a third Myter, which was of Cloth of Gold, something differing in shape from the others. The *Guardian* being led to and from the Altar, a great while, at length, when they came to read that place, where the Holy Ghost came down upon the Apostles assembled together, there was a Father upon the Terrass, appointed to throw down a white Pidgeon dressed up with Ribbons, in imitation of the Holy Ghost, but he met with some difficulty; for the window was so fast shut that he could not open it a great while, so that we had like to have gone away without their Holy Ghost: but this difficulty being overcome, he made the Dove descend among us; which being done, after a Prayer, they began to undress the Father *Guardian* again, reading all the while his Robes were taking off; and so that days service was done.

Now we began to think of going to the Dead Seas, and the River *Jordan*, we therefore demanded what our expence would be,

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the Fathers say, twenty five Livers, but we all agreed not to give above twenty; The Fathers sent our resolution to the *Bassa*, and he returned us this answer, That if we would go, we should pay twenty two Livers; and if we would not, he would have ten Livers a man; we thinking our selves under his command, were not willing to embroyl the Convent, for they are to bear all damages, as they have done for several; but thanks be to God, none happened in our time. We all resolved to go except Mr. T. H. and one Englishman more, and a Dutchman; not thinking the *Bassa* had been in earnest; but because they went not, they were forced to pay ten Livers for nothing; we then came to *Bethany*, now a small Village, where entring into a Grot under ground, we saw a Tomb; from whence they say our Saviour raised *Lazarus*, after he had been dead so many days; here we had the *Bassas* guard to wait upon us, for fear of the *Arabs*, who are on the other side *Jordan* in the Land of *Moab*; who do often make incursions, and have sharp disputes, at the end of the Lance, with those that live on this side, in the land of Promise; The *Bassa* pretended, that he must send fifty men with us, but it proved but fourteen or sixteen. Having reposed a little on the ground, about Nine of the Clock at night, we mounted our Horses, and passing

through the turning and winding of the Mountains, we came in the Morning to the foot of the *Quarantine* Mountain, where we dismounted; and making the cold earth our bed, we slept two or three hours, having our horses made fast to our hands; and the Sun rising, we rose also, and walked to *Elisha's* Fountain, a stones throw off; and before the Sun was too hot, we mounted our Horses at the foot of the Mountain, and so began to ascend, it being very steep; having ascended a great height, we came to the place where they say our Saviour slept, when he fasted Forty days; and from that the Mountain received its name; this place is near the height of the Mountain, but the passage to the top is known only to the *Arabs*; here is a Church over this place, where some *Fathers* have lived, till they were murdered by the *Arabs*. Below this place are several Cisterns of water, and several Fronts pieces of Chappels, but the passage to them is cut off; as we were going up, the thoughts of the danger of descending, entered into our heads, and the Emperour of *Germany* Dr *German* for these Country Languages, being extraordinary fearful, got two *Turks* to conduct him down, and so we having all had a safe descent, we rode cheerfully back to *Elisha's* Fountain, which was formerly bitter; but he throwing in a handful

handful of salt, the waters became sweet. Here we lay till four a Clock, and the heat of the Sun being over, we made for Jericho, where we arrived about five, where there are now only a few poor Cottages: we pitched by *Zabbeus* Tree. The Inhabitants are for the most part *Arabians*, and some few *Greeks*: here the Captain of the Village came to welcome our *Bassa* and his people; he was mounted upon a Mare, valued at a Thousand Livers, Mares being only in esteem among them: here we reposed under a rotten hedge, till about four of the Clock next morning, having little pleasure in our companions, the Gnats and other stinging creatures. We proceeded for the River *Jordan*, where we arrived by day-light, and tarried about an hour to swim in the River; the stream is strong, and rapid; and the force of a man, can little more then resist it; it runs into the Dead Sea. Our Guard were very hasty for us to be gone, being afraid their Enemies should find them; therefore we all made ready and set forward for the Dead Sea; about two hours after in our way to the Sea we passed through a most cursed, barren place, not having so much as a green herb, or grass, and the face of the earth was covered with Salt; and though it was dry, yet our Horses sunk up to the Knees. We come now to the Dead Sea, being about seventy or eighty Miles in breadth,

breadth, and about Eighteen over: There is no place Visible from whence the Water, which comes into it, runs out again, except it be under the earth; neither doth it seem to increase with the water of the River *Jordan*, and of several other waters that run into it: It was once a fruitful Valley, and compared, for delight, unto Paradise, and was called *Pentapolis*, of her five Cities, and was afterward destroyed with fire from Heaven, and turned into this filthy Lake, and barren desolation which doth encompass it: and to try the vertue that is reported to be in the water, wherein they say a man cannot sink, some of our Company went into the Sea, and found it impossible to get their bodies under water, yea could hardly keep their legs under; The water is sulphury, and the extremity of the saltness is not to be exprest; when they came out of the water, there was a perfect Oyl upon their bodies. Our Eyes being satisfied with Curiosities, and Rarities, we make what hast we can back to *Jerusalem*: but I should have given you an Account, that the Ruins of one of the Cities, that were destroyed for Sodomy, now lyes good part out of the water, and is supposed to be *Zebaim*.

Now the Sun gets strength, and grows extraordinary hot, and by reflection on the ground, makes the heat so violent, that our

faces

faces looked as if the skin were fled off, by riding in the Sun, from Morning till four of the Clock in the afternoon; but the Fathers being accustomed, to meet with tender faced Travellers, soon provided something to mitigate our pain, which was much increased, by reason of the saltness of the water of the *Dead Sea*: this night we took little pleasure in eating, but more in sleeping, having had but little in this Voyage. Having now visited all the places in the Holy Land, which Pilgrims usually do, we prepare our selves for our return. *June 9.* we being resolved to set forward in our Return, in the Morning the the Father *Guardian* came to us and gave us his blessing, and sprinkled us with Holy Water, desiring us to excuse our Bad Treatment, and that if at any time we had been distasted we would pass it over; but we knew it was but a complement, for we had the Civillest Entertainment imaginable, and very far from disgusting us; for there were none of them, but were not only ready to be our servants, but our Slaves, yea, my honest name-sake Father *Tomaso*, never ceased from Morning to Night, from bringing us either Victuals or Drink, or asking us whether we wanted any thing; and now for this his fourteen days service, we were no ways capable to recompence him; for they would take no money, but for our Victuals, and for some

other small services; we therefore presented to the Convent, thirty Livers a piece, and some that had servants presented more. The Father *Procurator* receiving it, they entred all our names in a Book, and the sums we gave: the Book where the names only were written we had a view of, and took a Copy of all the *Englishmens* names that were in it, from the year One Thousand Five Hundred Sixty One, to this day, being One Hundred Fifty Eight in number.

Now taking our leaves of the Fathers, they all shewed a great deal of affection to us, weeping, and expressing their desires, to enjoy our company longer; and our desires were as much to be nearer home, that we might have an Account of our Friends.

June 4. we departed, our *Muletteers* having provided us Horses; and our intentions were to take *Emsus* in our way, but night drawing on, we made *St. Jeroms Church* our sleeping place; there were formerly Fathers lived in it, but the *Arabs* came upon them in the night, and cut all their throats; The Church is very well built, and hath been adorned with Pictures upon the wall, of which some remain to this day. About two hours riding from *Jerusalem*, we passed over the brook, out of which they say, *David* gathered the pebble stones, wherewith he slew *Goliath*. June 5. we arrived at the Convent

in *Ramab* about ten of the Clock in the Morning; where we tarried till about midnight, at which time there was a Ship to depart, and some of us intended to embarque; the rest of us took a little Boat, about the bigness of a *Gravestend* Barge; we put our provisions of Bread and Wine aboard, and so we put to Sea, keeping always near the Shore for fear of a Storm. After three days Sail, we arrived at *Aerica*, formerly called *Ptolemais*, we always coming to Anchor at night; this place is famous for nothing but the ruins, the Road being so bad, that all the Art Captains have, can but keep their Cables together. The Commodities in this place are only *Cottons*, *Pot-ashes*, and some *Filletto's*. Two days after we arrived at *Trippoly*, where we made bold at our old House; the Consul receives us very gladly, and our design was to depart next day, but the Plague still raging at *Aleppo*, the Consul forced us to stay with him Twelve or Fourteen days; all which time we were treated like Princes, and then by his leave we imbarqued on a *Dutch* Ship for *Scanderoon*; the rest of our Company (whom we left at *Aerica* to go to see the Sea of *Galilee*) being arrived. *June 26*, we arrived at *Scanderoon*, where some were dead, and others dying, and one flying from another. We tarried upon the Mount and aboard the Ship for some time: and

July 1

104 *The Great Council of the Jews*

July 2d. we arrived at *Aleppo*: where there died at that time, Seventy or Eighty of a day of the Plague. And thus ended our Journey.

A True Relation of the Proceedings of the *Great Council of the Jews*,

Assembled in the Plains of *Ajayday*, in *Hungaria*, about 30 Leagues distant from *Buda*; to examine the *Scriptures* concerning *Christ*;

On the 12th of October, 1650.

By S. B. (an English-man) there present.

IT hath been much desired by many honest *Christians*, that this Relation of the *Jews Council* should be Published, which I did intend to Communicate onely to my private *Friends*. The chief *Argument* by which they perswaded me to do it, was, because they conceived it to be a preparation, and hopeful sign of the *Jews Conversion*: And that will be glad-Tydings to the

the Church of Christ: And therefore I have yielded to satisfie their desires. And thus it was:

At the place above-said, there assembled about 300 *Rabbins* (called *Jews*) from several parts of the World, to examine the *Scriptures* concerning *Christ*. It seems this place was thought most convenient for this Council, in regard, that part of the Country is not much Inhabited, because of the continual Wars between the *Turke*, and the King of *Hungaria*. There, (as I was informed) they have Fought formerly two bloody Battels. Yet, both these Princes, notwithstanding their own Differences, did give leave to the *Jews* to hold their Council there. The *Jews*, for their own Accommodation, did make divers Tents for their repose, and had plenty of Provision brought unto them, from other parts of the Country, during the time of their sitting there. The *Jews* making (as we said) divers Tents, they set up one Large Tent, onely for the Council to sit in, being made almost four square: the North & South part of it, not altogether being so large, as the East and West part of it. It had but one Door, and that opened to the East. In the middle of the Tent there stood a Table, and a Stool for the *Propounder* to sit on, with his face towards the Door of the Tent. The said *Propounder* was of the Tribe of *Levi*, named *Zacharias*. And within this Tent,

round

round about, were placed Formidons, which stood the rest of the Council. They were also enclosed with a Rail, that stood at a distance from them; to prevent all Strangers, and all such *Jews* as could not prove themselves to be *Jews* by Record, or could not Dispute in the *Hebrew Tongue*: which many had forgotten, that lived in such Countries, where they were not allowed in their Synagogues: As in *France*, *Spain*, and those parts of *Italy*, that belong to the King of *Spain*, and the King of *Naples*; with the Province of *Apulia*, and *Sicilia*, and *Calabria*, and *Sardinia*: In which places, if a *Jew* be found, and doth deny the *Popish Religion*, he is condemned to Death, and Executed for it: And yet Profit and Benefit allure them to dwell in those Countries, notwithstanding their fears and dangers: And they are willing themselves to forget and neglect to teach their Children their Native Language, rather then they will lose their opportunity of Profit. And again, some of those *Jews* have burned the Ancient Records of their Tribes and Families, that they might not be discovered, by searching, or otherways. And for this defect that they could not prove their Tribe and Family, they were not permitted to come within the Rails, in the time of their Council; but were commanded to remain with the Strangers that attended

in the Plains of Hungaria, 1650. 107
attended there, to see the Event of this Assembly. We do conceive, that the Number of the People that attended, to see the Issue of their Proceedings, were about Three Thousand Persons: and, they were (the most part of them) Germans, Almaines, Dalmatians, with some Greeks, and a few Italians, but not one Englishman more than my self. For, I was informed, that the King of Hungary, not favouring the Reformed Religion, did give no Encouragement to any Protestant Churches, to send any Divines thither. But, he did allow that there should be some Assistants sent from Rome; and, their coming thither proved a great unhappiness to this hopeful Assembly or Council.

The FIRST Day, When the Assembly first met, they spent some time in their mutual Salutations, and (as their manner is) they kissed one anothers Cheeks: expressing great joy for this their happy Meeting. And now, all things being prepared for their Accommodation, they Considered of the Jews: that were to be admitted for Members of this Council; For they only were admitted to be Members, that could, by Record, prove themselves to be Native Jews. And I observed, there were about five hundred refused, and put by. Though doubtless, they were true Jews, yet they could not, by Record, prove themselves so to be. And, for
this

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this they were not admitted to be Members of this Council, but were commanded to abide without the Council, among the Strangers that attended there. The number of them that could prove themselves Jews, by Record, were *three hundred*; who were accepted to sit in the Council. And this was all that was done the *first day*.

The *SECOND Day*, the Assembly being full, the Propounder (whose name was *Zacharias*, of the Tribe of *Levi*) stood up, and made a Speech, concerning the End of their Meeting. And this (said he) is, *To examine the Scriptures concerning Christ; whether he be already come; or, whether we are to expect his coming?* In examining this Question, they searched the *Old Testament*, with great Care, and Labour, the most part of that Day, to be resolved in the Truth; having many *Bibles* there to that end. About which Point began a great dispute, that lasted many hours; which, at last, drave to this Conclusion, *That the Major part of this Assembly were of Opinion, That Christ was not Come.* But, some others of the Assembly, having strictly Examined the Scriptures, and finding them so plain for his coming, were inclined to think that *Christ* was come. Being the rather moved so to think, by the consideration of the great Judgment that hath been upon them these *1600 years*. By

reason

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reason whereof, they have been left as a Cast-off and Vagabond People : So, that the consideration of this judgment upon them, prevailed so far upon many others, as drave them not onely to think, but to conclude, That *Christ* was come. I remember well, one of them in Conference with others there, seemed to be very apprehensive of the great and long desolation of their Nation, ever since their Destruction by the *Roman* Empire : And he imputed their Afflictions to their Non-repenting of such a wickedness, as to kill the Lord from Heaven. And comparing their present Judgment, with other Judgments, which their Nation had suffered, he ingenuously confessed, he did believe it was for some wickedness that their Nation was guilty of. And that one of their great Sins he thought, was the spilling of the Blood of the Prophet sent from God to their Nation : And so many Massacres that have been committed by the several Sects, and Factions among them. For, said he, we are no Idolaters, nor are we guilty of Idolatry : And therefore I think, we have not had this heavy Judgment upon us for that ; but, surely it is for spilling the Blood of *Jesus*, the Prophet from God ; And for Massacring the lives of those that loved him. And this was the sum of what was Disputed the *Second Day* of their Meeting, and so they ceased until the next morning. The

The **THIRD** Day, On which being Assembled together again, the Point that was chiefly agitated, was concerning the *Manner of Christs Coming*. And that (they said) should be like a Mighty Prince, in the Power and Authority of a King; Yea, in greater Power then ever King had. And that he will deliver their Nation out of the Power of their Adversaries; and restore them to their Kingdom again. And that the Nations should be of their Religion; and Worship God after their Manner. For they held, that the *Messiah* will not alter their Religion, whensoever he cometh. And therefore they began to conclude, *That Christ was not come*. For *Jesus* (said they) the great Prophet, when he came, began to alter their Religion. Therefore he was not the true *Messiah*. And say they farther, when *Jesus* came, whom some call the *True Messiah*, he began presently to pluck down our Religion, & set up his own: & therefore he was not the *True Messiah*. Thus some of them concluded. But some did not. But they went from this Dispute to another, concerning his *Patentage*: They did all agree in this, *That he shall be born of a Virgin*, according to the Predictions of the Prophets in the *Old Testament*. And in this also, *That he should be born of such a Virgin, that may be of mean Note and Parentage*, among their Nation, as was the Virgin *Mary*, that bare

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Jesus, the great Prophet from God. And upon this, many of them seemed to incline to think that *Christ* was come. But they would not conclude so; but left it to the next Day, when they should again Meet together.

The **FOURTH** Day; The Assembly being met, the *Propounder* demanded of them what they thought, Whether *Christ* was come, or no? They said, *They thought he was come.* But they Answered thus; That if he were come, he was no other then *Elias*; because, *Elias* came formerly in great power, and with great power he declared it, in slaying the Priests of *Baal*, and for fulfilling the *Scriptures*, he was opposed by *Abab* and *Jezebel*. And so they esteemed this Man, whom they called *Jesus*, to be that same *Elias*. Moreover, others spake, and said; That they thought he was *more then a mortal Man*, in that he so strangely *Ascended up into Heaven*, which some of our Fore-fathers saw. And this was all that was done on the Fourth Day.

The **FIFTH** Day, The Assembly being Met, they went about the same Question that was Controverted the day before. So, they took into Examination the same Question again to answer them, that said *Elias* was not the *Messiah*. They of the contrary Opinion, did argue the love, and care of *Elias*, for the good of their Nation: That he left them *Elisha* his *Disciple*, to teach, and instruct the People:

People : And this they took to be the care of the *Messiah*. These were their chief Arguments to maintain their Opinion. The same day towards night, came into Question among them, what then he was, that said, *He was the Son of God* : and was *Crucified by their Ancestours* ? But, because this was a Great Question among them, they deferred the further Consideration thereof until the next Day.

The *SIXTH Day*, when the Assembly was Met again, there were some *Pharisees*, that stood up, who were the great Enemies of *Christ*, and said, they would undertake to answer the last Question : And would by no means yield, that he was *The Christ*. And these are the Reasons they gave for their Opinion, *viz.* 1. Because (say they) he came into the World like an ordinary, and inferior Man ; not with his Scepter, and Royal Power. For, they affirmed, That the coming of *Christ* would be Glorious. 2. Reason they pleaded against him, was the meanness of his Birth : in that his Father was a *Carpenter*. And this (they said) was a dishonour of which, when *Christ* comes, he will not be capable. 3. Reason ; They accused him to be a *False Christ*, and an Enemy to *Moses Law*, in doing, and suffering his Disciples to do unlawful Works on the Sabbath Day. For, they believed (they said) that the *True Messiah* will exactly keep the Law.

Moses. Now, though it were replied, that the Gospel doth testifie of Christ, that he did fulfil the Law, of Moses; yet they would reject that answer, because they did not believe, and own the Gospel. But, I observed, that these Reasons did not satisfie the Council, but that there still remained doubts in them concerning Christ.

So that, after the Pharisees had done speaking, there stood up one Rabby, named Abraham, and objected against the Pharisees, and said; The Miracles that Christ wrought, whiles he was upon the Earth, viz. The Raising of the Dead to life again; his making the Lame to walk; the Blind to see; the Dumb to speak; by what Power I pray you, my Brethren, did he them? With that the Pharisees arose, and desired to answer him; and this is the answer they returned before the Council: Perhaps, said they, this Jesus was an Impastor, and Magician, and so was enabled to do those Miracles he did. And for our parts, we believe, that all the Miracles he did, were done by Magick, and Charms, whereby they were restored to their former condition again. But, this answer gave little satisfaction to the Council; and especially to the said Abraham: Whereupon Abraham stood up, and replied again, how could this Christ Charm them Blind Lame and Dumb, &c. When they were

so

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so born, before *Jesus Christ* himself
was born; as it appeared some of them
were. This seemed to be a Paradox to the
Pharisees. And truly, the prosecuting of this
Argument, did almost put the *Pharisees* to
a *Nonplus*: But, at last the *Pharisees* began
to speak again, and gave this answer (though
a weak and vile one) perhaps (say they)
the said Impotent Persons were made so, by
other Magicians, and conjured to be *Lame*,
Blind, and *Dumb*, &c. And although him-
self were not then born, when they were
born with those evils, yet, this *Jesus* being
a greater Dissembler, and more cunning than
any Magician before him, Power was given
to him by the Devil, to remove those
Charms which others had placed. But, there
was one *Pharisee* among the rest, named
Zebedee, who, among all the *Pharisees* there
assembled, did most opprobriously, and
Blasphemously revile *Christ*; and vehement-
ly urged those things to the Council, against
him; But, I conceive he did it not to the
well liking of any there, that heard him, e-
ven of the Members of the Council, or of
the *Pharisees*. And, as the *Pharisees* played
their part this day against *Christ*, so did the
Sadduces likewise: For, some of the Coun-
cil were of that Sect, who did endeavour to
render *Christ* vile and odious to the rest of
the *Jews*.

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I observed it to be with the *Pharisees* and *Sadduces*, as once it was with *Herod* and *Pilate*. Though these two could not agree among themselves at other times, yet they could agree together to Crucifie *Christ*. So, the *Pharisees* and *Sadduces*, though they be much divided in Opinion, among themselves, yet did they, at this time, too too well agree to disgrace *Christ*, with their Lies, Calumnies, and Blasphemies, For, the *Sadduces* as well as the *Pharisees*, accused him for a Grand Impostor, and Magician, in that, in his *Gospel* he taught the *Resurrection from the Dead*, which (say they) we deny. But, is it One Miracle to see Factions agree in some evil design against others, as I found by experience in the year 1650 (which was the year of their *Jubile*. At which time there was a great Strife between the *Jesuits*, and the *Friars* of the Order of *S. O. 1650*. And although their Dissension hath been, by the care and vigilancy of the *Pope*, smothered over, that the World, for that time took not much notice thereof; yet this Fire broke out again into a Flame, greater (as they informed me) then it was before; even to Publick Disputations, and bitter Wranglings, one against another, opening the deluge of Errors, and one anothers Factions. Thus seeking to disgrace one another, the *Pope* threatened to Excommunicate the Authors of all such

such black Libellous Books, that did tend to the dishonour of the *Clergy* (as he called them) to make them infamous to the World. But these things by the way.

The *SEVENTH Day*. We are now come to the Seventh day of their meeting in the said Council; on which day this was the main Quæry, *Whether if Christ were come, what Rules and Orders bath he left for his Church to walk by?* This was a great Question among them, because they did not believe the *New Testament*, and so would not be guided by it: But demanded some other Instructions, to Direct, and Guide them in this Point. Whereupon six of the *Roman Clergy*, who were on purpose sent thither by the *Pope*, to Advise in the Council, (two of which were *Jesuites*, and four were *Fryers*, two of the Order of *St. Augustin*, and two of the Order of *St. Francis*;) being admitted into the Council, began to open to them the Doctrine, and Rules of the Holy Church of *Rome*; which Church they Magnified to them for the *Holy Catholick Church of Christ*, and their doctrine to be the infallible Doctrine of *Christ*, and their Rules to be the Rules which the *Apostles* left to the Church, for ever to be observed. And that the *Pope* is the Holy *Vicar of Christ*, and the Successor of *St. Peter*. For Particulars, they affirmed the *Real Presence* of *Christ* in the *Lords Supper*.



PRESENTATION OF THE BODY
OF CHRIST IN THE CHURCH



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the Religious Observation of their *Holy Days*; the *Invocation of Saints* for their Prayers to the *Virgin Mary*, and her commanding Power in Heaven over her Son; the Holy use of their *cross* and *Images*; with the rest of their Idolatrous and Superstitious Worship: All which they commended to the Assembly of the *Jews*, for the Doctrine and Rules of the *Apostles*.

But, so soon as the Assembly of the *Jews* heard these things from them, they were all exceedingly troubled thereat, and fell into high Clamours against them; crying out, *No Christ*. *No Virgin Mary*, *No Woman Gods*, *No Intercessions of Saints*, *No Holy Crosses*, *No Worshipping of Images*, &c. Their Grief and trouble was so great, that it would have troubled an hard heart to have seen, and heard it: For, they rent their Clothes, and tore their Hair, and cast dust upon their heads, and cried out, *Blasphemy*, *Blasphemy*, *Blasphemy* against *Jebovah*, and *Christ* our King. And in this great Confusion, and Perplexity, the Council brake up.

Yet, being willing to have something done, being yet unresolved, they assembled again upon the EIGHTH DAY. And, all that was done upon that Day, was to agree upon another meeting of the *Jews* which was to be three years after; which was then concluded upon, before their final departing.

I believe (saith the *Relater*) there were

many *Jews* there who would have been easily persuaded to own the Lord *Jesus Christ*. And I assure it for truth (to the honour of our *Protestant Religion*, and for the encouragement of our *Divines*) that one of the aforesaid *Rabbies*, eminent among them, did deliver unto me, in conference with me, his opinion in this wise. 1. That he (the said *Rabby*) found at first, that they who were sent from *Rome*, would cause an unhappy prejudice to their Council, 2. That (as he presented to me) he much desired the presence of some *Protestant Divines*, at their Assembly; and especially of our *English Ministers* of whom he had a greater liking then of any in the World beside. For, he did believe, we had a great love to their Nation: And the Reason he gave for that his good opinion of our Ministers, was (as he told me) That he had often heard that they do Pray ordinarily for the Conversion of their Nation; which he did acknowledge to be a great Token of their love towards them. Especially he commended the Ministers of *London*, for their excellent *Preaching*, and for their *Charity* towards their Nation, as he had heard by many Travellers. Moreover, he said, that he did accompt the Church of *Rome*, to be an *Idolatrous Church*: And therefore they will not own their *Religion*. But, by conversing with other of the *Jews*.

I found

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I found that they thought, that there was no other *Christian Religion*, in the World, then that of the Church of *Rome*, and by the *Romish Idolatry*, they took offence at all *Christian Religion*. Whence it doth appear, that *Rome* is the greatest enemy of the *Jews* Conversion.

Now, for the place of the *Jews* next Meeting, it was appointed to be in *Syria*: In which Countrey I also was, and did converse with the Sect of the *Rechabites*: who still observe their old Rules and Customs. They neither Plant, nor Sow, nor Build themselves Houses; but live in Tents; and often remove from place to place, with their whole Families, Bag and Baggage. The *Italian* Tongue is much spread in the World: And the *Jews* do as frequently discourse in that Language, as their own. And therefore I did converse with them, as well as if I could have spoken their own Language. And if God shall give me leave and opportunity, I shall be willing to attend their next Council, which will be in the year 1653. The Lord Prosper it.

Written by Me

S. B.



A Brief Chronology

Concerning the

J E W S,

From the Year of Christ 1650 to 1666.

HAVING thus evidently seen in the foregoing *Relation*, what was Solemnly Acted (not done in a Corner) in the year 1650, towards the *Call of Israel*; and how far many of the said Council were brought over to acknowledge *Christ* our *Messiah*: And how much further *They* and many *Others* of the aforesaid Council, might have acknowledged *Christ*, had not the *Jesuits* and *Friars* given them an Irreconcilable offence; pretending their Rubbish of the *Popish* Religion, and Idolatrous Worship, to be the Ordinances of *Christ*; there being not one *Protestant* *Divine* present to Balance against them.

Ye have also heard what was Resolved upon, of the same Nature, to be Acted in the year 1653. Of which though we cannot give you the *Relation* (not knowing whether

ther the said Mr. *Samuel Brett* lived to that day, and had liberty to keep his Promise of being there; or if he lived to that, whether he Wrote the Relation of that years Meeting; or, whether the Man be yet alive; yet we have little cause to doubt but that the said Meeting (so Publickly and Solemnly appointed, and of so grand a matter) was punctually Observed and Celebrated, according to the set Time and Place; though we (so remotely distant from them) have not heard thereof. Yet, this we have heard, about the same time, or presently upon it, That some ancient Rabbies have Cautioned their Countrey-men, "That, if their Expected *Messiah* did not come in a few years, thence following, they should imbrace the *Christians Messiah* for the True *Messiah*. And this also we can Affirm, that whatsoever came to pass about that time, in order to the Call of the *Jews* may well Comport with the Compute of 1290 years, (Dan. 12.) from the Ceasing of the Daily Sacrifice, if we place that utter Cessation of the said Sacrifice (at the foot of the Accompt, whence to Commence) as Learned *Bulcholtz* doth at the year 1363. And then (according to this Compute) the 1290 years expire, in the year of *Christ* 1653.

In the year 1658. April 19. We received a Letter from a Religious and Learned

Hand, that one Rabbi Nathan Sephira, sent from *Jerusalem* to the *Christian Protestant Churches* in *Europe*, to receive their Free Benevolence towards the Relief of the *Jews*, then in distress, spake as followeth. "I Profess (saith he) that the 53. of *Isaiab* is meant of the *Messiah*, who bare our Sins ever since *Adam*, And for that of *Christs Doctrine*, in the fifth, sixth, seventh, Chapters of *Matthew*, he said, I acknowledge it to be the Head of all Wisdom: And whoever walk according to it, are more just than we. Of the Spirit of *Messiah*, he said, it hath appeared divers times, as in *Hezekiab*, in *Habakkuk*; in our *Jesum*, whom our Fore-fathers wrongfully put to Death; and that Sin lies upon us to this day. And this profession (saith he) I make, not onely for my self, but for others at *Jerusalem*, where the most Pious *Jews* are Dwelling: who with Fastings, Watchings and other exercises of Penitency strive to Reconcile themselves and the whole Nation to God. Thus far R. Nathan Sephira. Now this, and whatsoever else happened about that year 1658, in order to the *Jews* Call, may also competently Comport with the Compute of the 1290 years (Dan 12.) if we put (as Learned *Alsted* doth) the beginning of the said 1290 at the year of *Christ* 367. His words are these,

" *Anno*

"Anno 367, Terra motus ingens totum fere,
 " &c. That is to say ; In the 367 year an
 " huge Earth-quake shook almost all the World,
 " A Deluge destroys Nicæa, and many Islands,
 " A mighty Hail at Constantinople beats
 " down flat to the earth many Men, and de-
 " stroys them. Moreover the Temple At Jeru-
 " salem Re-edified by Julian the Apostata,
 " Falls Down, and is Burned by Fire from
 " Heaven. According to which Accompt, the
 1290 years expire in the 1657. At the
 heels whereof follows the story afore-said, &c.
 in the year 1658.

Learned *Functius* puts the said Earth-
 quake, Inundation, and Fiery Tempest (de-
 stroying the Temple, and causing the utter
 Cessation of the *daily Sacrifice*) at the year of
Christ 369, which being added to 1290
 makes 1659.

If it be questioned, how Learned Men take
 this liberty, according to Truth, to put the
Cessation of the Daily Sacrifice so variously, as
 afore-said ; and so make the Calculations, by
 the numbers added thereunto, to period so
 differently ? We Answer : It may be, in re-
 spect of the *Cessation of the Daily Sacrifice*,
 caused by the *Prodigious Judgments* afore-said,
 demolishing the *New Buildings* of the Tem-
 ple : both which must of necessity require a
 Latitude of time, viz. A considerable time
 for the *Re-building of the Temple* so far, as

that it was (among *Historians*) accompted a *Re-building*. And a considerable time is required for the *fulfilling of those Judgments*; as that *consuming of the Timber-Work*, the over-turning all the *Stone-Work*, and the *making of the way inaccessible by many other prodigious Judgments* (as *Bucholcerus* asserts) which ever and anon, at several times, deterred the *Work-men* from that *Work*. All which must measure out a long time, from the *Beginning* of that *Cessation*, since their *Repulse at Mamre*, and while preparing for, and *Re-building* that structure, till with the *destruction thereof*, their utmost *hope* ever to *Sacrifice* there any more, was totally and finally destroyed. And upon this Accompt some may Calculate from the beginning of the *Cessation*, others from the end thereof.

April. 13. 1663, came a Letter to me, from a Pious and Learned Hand, that he had seen Letters from a Professor of the *Hebrew Tongue*, in a Famous *Protestant University*: declaring, that certain Men of Note came to him, professing themselves to be *Jews* in Blood, Nation, and Religion; saying that they did acknowledge *Jesus to be the Messiah*: Asking Council of the said Professor, about taking upon them *Circumcision*: who advising them, that his Nation (being *Protestants*) would not suffer a *Judaical Christian Religion* among them: they departed, and
went

went to another *Protestant* Nation, where such a mingled Religion is tolerated, though not approved.

In the same year 1663, *September* the fourth, I received a Letter from a Learned Man, who much converseth with many *Jews* and *Rabbins*; That, how contemptible soever the *Jews* may seem to be in their present miserable condition, yet for all that, they are *Witnesses* unto the World, That there is indeed a God; yea, and that there was a *Christ*, whom their *Fore-Fathers* Crucified. A Man that did great *Miracles*: And whom his *Disciples* held, was raised from the Dead, &c.

In the same year 1663, *December* I received a little Book, sent to me from the *Mart* at *Frankfort*, called *Judæorum Excitabulum Matutinum*; containing much matter of the Call of the *Jews* approaching, as the said Title shews.

May 12. 1664, I received from a worthy Friend as followeth: A certain *Jew* a *Rabbin*, in whose company I was, doth from that place of *Isaiah* 34. 8. It is the day of the *Lords Vengeance*, and the year of *Recompences*, for the controversy of *Zion*, infer, that therein seems to be pointed out the Year, wherein the Lord will begin to take in hand the cause of *Zion*; that he may render double to them who have hitherto afflicted her. The

Hebrew Word (saith he) to express *Recompences*, is שְׁלִימִים *Shillumin*. It might have been sufficient to have said, *This is the day of Vengeance*; unless the Holy Spirit had had a mind, couchedly to Præsignifie the year, viz. in what year of the *Six Thousand*, should begin the great *Sabbatism*. And this the Holy Spirit Præsignifies while it adjoyneth to the word year, the word *Shillumin* the Numeral Letters of which word written in *Hebrew* make 426. The present year 1663, from the Creation, is numbred by the *Jews* to be 5424; to which, if ye add two years, ye have in the sixth Millenary 426. And if ye number from the Birth of *Christ*, we have, after two years, the number of the *Beast*, viz. 666. If any should say, This wants Solidity: I Answer; This suits with my Purpose, viz. The expectation of the *Jews* call ere long. For, the occasion of this Calculation was that he undertook to prædict, (as with a Prophetick Spirit) that, within two years a very great change would befall the *Jews*, for good, or for ill. And being asked; whence he did collect this; In answer to my question, he shewed me the said place of *Isa.* 34. 8. and made upon it the aforelaid Calculation.

And thus I have brought the Reader down from 1650, to the brink of 1665; giving him all along some Glimpses of the approaching

ing call of the *Jews* (how near we cannot positively say.) As for the present year 1665 (within 5 days now expiring) I have not medled with the occurrences thereof, because of them, Mens Pockets are full of *Letters*; their Hands full of *Gazets*; their Ears full of *Reports* and *Tidings*; and their Eyes sufficiently perceive the *Jews* cease Trading, pack up, and are marching. Upon the consideration of the whole, I conclude with *Daniel* in relation to *Israels Call*, Ch. 12. 10. *The wise shall be purified and shall understand: But the Wicked shall do wickedly, and none of them shall understand.* Therefore I bid thee, Reader, Farewell, with this.

Be not DECEIVED; one lately did advise;
Beware, say I, Christs Day doth none
(SURPRIZE.

Postscript.

AS by the preceding Account we may observe what thoughts and expectations divers well meaning Christians had of the call and return of the *Jews* in the year 1666. and particularly of the noise that was made in the World by the pretended Messiah *Sabatai Sevi*, who just about that time impudently assumed to himself that title, and declared that he was
come

come to deliver the Jews from slavery, and carry them to Jerusalem, there to reign over them; so the following Relation gives a clear and Impartial Account of the actions, and death of that vain Impostor, and the Scandal which the Jews brought upon themselves by their fond and easy Credulity, and it may likewise serve as a remembrance to all sober men that secret things belong only to God, and Revealed to man, that we may keep his Laws. The Author hereof is an English Gentleman of Quality, and a Person who was in that Station, as to be capable of thoroughly informing himself of the truth of all Particulars, and it may therefore Challenge the Credit of the most Captious Reader.

The Counterfeit Messiah or False Christ of the Jews at Smyrna in the year 1666. written by an English Person of Quality there Resident.

According to the Predictions of several Christian Writers, especially of such who Comment on the *Apocalyps*, or Revelations his Year of 1666, was to prove a Year of Wonders

Wonders, and strange Revolutions in the World, and particularly of Blessings to the *Jews*, either in respect of their Conversion to the *Christian* Faith, or of their Restoration to their Temporal Kingdoms: This Opinion was so dilated, and fixt in the Countreys of the Reformed Religion, as to the downfall of the *Pope*, and *Antichrist*, and the Greatness of the *Jews*, in so much, that this subtle People judged this Year the time to stir, and to fit their Motion according to the season of the Modern Prophecies; whereupon strange Reports flew from place to place of the March of Multitudes of People from unknown parts into the remote Desarts of *Arabia*, supposed to be the *Ten Tribes* and *half*, lost for so many Ages. That a Ship was arrived in the Northern parts of *Scotland* with her Sails and Cordage of Silk, Navigated by Mariners who spake nothing but *Hebrew*; with this Motto on their Sails, *The Twelve Tribes of Israel*. These Reports agreeing thus near to former Predictions, put the wild sort of the World into an expectation of strange Accidents, this year should produce in reference to the *Jewish* Monarchy.

In this manner Millions of People were possessed, when *Sabatai Sevi* first appear'd at *Smyrna* & published himself to the *Jews* for their *Messiah*, relating the greatness of their approaching Kingdom, the strong hand whereby
God

God would free from bondage & gather them from all parts of the World. It was strange to see how the fancy took, and how fast the report of *Sabatai* and his Doctrine flew through all parts where *Turks* and *Jews* inhabited, the latter of which were so deeply Possessed with a belief of their new Kingdom, and Riches, and many of them with promotion to Offices of Government, Renown, and Greatness, that in all parts from *Constantinople* to *Buda* (which it was my fortune that year to Travel) I perceived a strange transport in the *Jews*, none of them attending to any business unless to wind up former negotiations, and to prepare themselves and Families for a Journey to *Jerusalem*: All their Discourses, their Dreams and disposal of their Affairs tended to no other Design but a re-establishment in the Land of Promise, to Greatness, Glory, Wisdom, and Doctrine of the *Messiah*, whose Original, Birth, and Education are first to be recounted.

Sabatai Sevi was Son of *Mordechai Sevi* an Inhabitant, and Natural of *Smirna*, who gained his Livelihood by being *Broaker* to an *English* Merchant in that place; a person, who before his death was very decrepit in his Body and full of the Gout, and other Infirmities, but his Son *Sabatai Sevi* addicting himself to Study, became a notable Proficient in the *Hebrew* and *Metaphysicks*; and

arrived

of the Jews at Smyrna, 1666. 131

arrived to that point of *Sophistry* in *Divinity* and *Metaphysics*, that he vented a New Doctrine in their Law, drawing to the Profession of it so many Disciples, as raised one day a Tumult in the *Synagogue*; for which afterwards he was by a Censure of the *Choribans* (who are Expounders of the Law) banished the City.

During the time of his Exile, he Travell'd to *Thessalonica*, now called *Salonica*, where he Married a very handsome Woman; but either not having that part of Oeconomy as to govern a Wife, or being Impotent towards Women, as was pretended, or that she found not favour in his Eyes, she was divorced from him: Again he took a second Wife, more beautiful then the former, but the same causes of discontent raising a difference between them, he obtained another Divorce from this Wife also. And being now free from the Incumbrances of a Family, his wandering head mov'd him to Travel through the *Morea* thence to *Trippoly* in *Syria*, *Gaza*, and *Jerusalem*; and by the way picked up a *Ligorness* Lady, whom he made his third Wife, the Daughter of some *Polonian* or *German*, her Original and Parentage not being very well known. And being now at *Jerusalem* he began to Reform the Law of the Jews, and Abolish the Fast of *Tamuz* (which they keep in the Month of *June*) and there

there meeting with a certain Jew, called *Nathan*, a proper Instrument to promote his Design, he communicated to him his Condition, his Course of Life, and Intentions to Proclaim himself *Messiah* of the World, so long expected and desired by the *Jews*. This Design took wonderfully with *Nathan*; and because it was thought necessary according to *Scripture*, and Ancient Prophecies, that *Elias* was to precede the *Messiah*, as St. *John Baptist* was the forerunner of *Christ*, *Nathan* thought no man so proper to Act the part of the Prophet as himself; and so no sooner had *Sabatai* declared himself the *Messiah*, but *Nathan* discovers himself to be his Prophet, forbidding all the Fasts of the *Jews* in *Jerusalem*, and declaring, that the Bridegroom being come, nothing but Joy, and Triumph ought to dwell in their Habitations: Writing to all the Assemblies of the *Jews*, to perswade them to the same belief.

And now the Schism being begun, and many *Jews* really believing what they so much desired, *Nathan* took the courage and boldness to Prophecie, That one Year from the 27th of *Kisleu*, (which is the month of *June*) the *Messiah* shall appear before the *Grand Signior*, and take from him his Crown, and lead him in Chains like a Captive.

Sabatai also at *Gaza* Preached Repentance to the *Jews*, and Obedience to himself and

Doctrine,

Doctrine, for that the coming of the *Messiah* was at hand: which Novelties so affected the Jewish Inhabitants of those parts, that they gave up themselves wholly to their Prayers, Alms, and Devotions; and to confirm this belief the more, it happened, that at the same time News hereof, with all particulars were dispatched from *Gaza*, to acquaint the Brethren in Forreign Parts: The Rumour of the *Messiah* was flown so swift, and gained such reception, that intelligence came from all Parts and Countreys where the Jews inhabited, by Letters to *Gaza*, and *Jerusalem*, Congratulating the happiness of their Deliverance, and expiration of the time of their Servitude, by the Appearance of the *Messiah*. To which they adjoyned other Prophecies, relating to that Dominion the *Messiah* was to have over all the World: that for 9 Months after he was to disappear; during which time the Jews were to suffer, and many of them to undergo Martyrdom: but then returning again Mounted on a Coelestial *Lyon*, with his Bridle made of *Serpents* with seven heads, accompanied with his Brethren the Jews, who Inhabited on the other side of the River *Sabatian*, he should be acknowledged for the Sole Monarch of the Universe; and then the Holy Temple should descend from Heaven already built, framed, and beautified, where-

in

in they should offer Sacrifice for ever.

And here I leave you to consider, how strangely this deceived People was Amused, when these Confident, and vain Reports, and Dreams of Power, and Kingdoms, had wholly transported them from the ordinary course of their Trade, and Interest.

This noise and rumour of the *Messiah*, having begun to fill all places; *Sabatai Sevi* resolved to Travel towards *Smyrna*, the Country of his Nativity; and thence to *Constantinople* the Capital City, where the principal Work of Preaching was to have been performed: *Nathan* thought it not fit to be long after him, and therefore Travels by the way of *Damascus*, where resolving to continue some time for better Propagation of this new Doctrine; in the mean while Writes the following Letter to *Sabatai Sevi*.

22. *Kes-uan* of this Year.

TO the King, our King, Lord of our Lords, who gathers the Dispersed of Israel, who Redeems our Captivity, the Man elevated to the height of all sublimity, the Messiah of the God of Jacob, the true Messiah, the Coelestial Lyon, *Sabatai Sevi*, whose Honour be exalted, and his Dominion raised in a short time, and for ever, Amen. After having kissed your hands, and swept the Dust from your Feet, as my Duty is to the King of Kings, whose Ma-

ly be exalted and his Empire enlarged: These
we to make known to the Supream Excellency
that Place, which is adorned with the Beau-
ty of your Sanctity, that the Word of the King,
and of his Law, hath enlightened our Faces;
that day hath been a solemn day unto Israel and
a day of light unto our Rulers, for immediate-
ly we applyed our selves to perform your Com-
mand, as our duty is. And though we have
heard of many strange things, yet we are coura-
geous, and our heart is as the heart of a Lyon;
we ought we to enquire a reason of your doings,
for your Works are marvellous, and past finding
out and we are confirmed in our Fidelity with-
out all exception, resigning up our very Souls
to the holiness of your Name: And now we
are come as far as Damascus, intending shortly
to proceed in our Journey to Scanderoon, accord-
ing as you have commanded us; that so we
may ascend, and see the Face of God in light, as
the light of the Face of the King of Life: And
we, servants of your servants, shall cleanse the
dust from your feet, beseeching the Majesty of
your Excellency and Glory to vouchsafe from
our habitation to have a care of us, and help
us with the Force of your Right Hand of
strength, and shorten our way which is before
us: And we have our Eyes towards Jah, Jah,
who will make haste to help us, and save us,
that the Children of Iniquity shall not hurt us,
and towards whom our hearts pant, and are
consumed

consumed within us : who shall give us Talloes
of Iron to be worthy to stand under the shadow
of your Als. These are the words of the servant
of your servants, who prostrates himself to be trod
on by the soles of your feet,

Nathan Benjamin

And that he might Publish this Doctrine
of himself, and the *Messiah* more plainly, he
Wrote from *Damascus* this following Lec-
ter, to the Jews at *Aleppo*, and parts there-
abouts.

To the Residue or Remnant of the
Israelites, Peace without end.

THese my words are to give you notice, brother
that I am arrived in peace at *Damascus*,
and behold I go to meet the Face of our Lord,
whose Majesty be exalted, for he is the Sovereign
raign of the King of Kings, whose Empire be
enlarged. According as he hath Commanded
us and the 12 Tribes to elect unto him 12
Men, so have we done : And we now go to
Scanderoon by his command, to shew our faces
together with part of the principal of those par-
ticular Friends to whom he hath given Li-
cence to assemble in that same place. And now

I come

come to make known unto you, that though
 we have heard strange things of our Lord, yet
 let not your hearts faint, or fear, but rather,
 justify your selves in your Faith, because all
 his Actions are Miraculous, and Secret, which
 humane understanding cannot comprehend; and
 who can penetrate into the depth of them. In a
 short time all things shall be Manifested to you
 clearly in their Purty: and you shall know,
 and consider, and be instructed by the Inven-
 tor himself; Blessed is he who can expect, and
 arrive to the Salvation of the true Messiah,
 who will speedily publish his Authority and
 Empire over us now, and for ever.

Nathan Benjamine.

And now all the Cities of Turkey where the
 Jews Inhabited were full of the expectation
 of the *Messiah*; no Trade nor course of Gain
 was followed: every one imagin'd that daily
 Provisions, Riches, Honours, and Govern-
 ment, were to descend upon them by some
 unknown and Miraculous manner: an Exam-
 ple of which is most observable in the Jews at
Thessalonica, who now full of Assurance that
 the Restoration of their Kingdom, and the
 Accomplishment of the time for the coming
 of the *Messiah* was at hand, judged them-
 selves obliged to double their Devotions, and
 Purifie their Consciences from all Sins and
 Enormities

Enormities which might be obvious to the scrutiny of him who was now come to penetrate into the very Thoughts and Imaginations of Mankind. In which Work certain *Chochams* or Priests were appointed to direct the People how to Regulate their Prayers, Fasts, and other Acts of Devotion. But forward was every one now in his Acts of Penance, that they stay'd not for the Sentence of the *Chocham*, or prescription of any Rules, but apply'd themselves immediately to Fasting: And some in that manner beyond the abilities of Nature, that having for the space of seven days taken no sustenance, were furnished to death. Others buryed themselves in their Gardens, covering their naked Bodies with Earth, their heads only excepted, remained in their Beds of dirt until their Bodies were stiffned with the cold and moisture: others would endure to have melted Wax dropt upon their shoulders, others to row themselves in Snow, and throw their Bodies in the Coldest season of Winter into the Sea, or Frozen Waters. But the most common way of Mortification was first to prick their Backs and Sides with Thorns, and then to give themselves thirty nine Lashes. All business was laid aside, none wrought, or opened Shop, unless to clear his Warehouse of Merchandize at any Price: who had superfluity in Householdstuff, sold it for what he could;

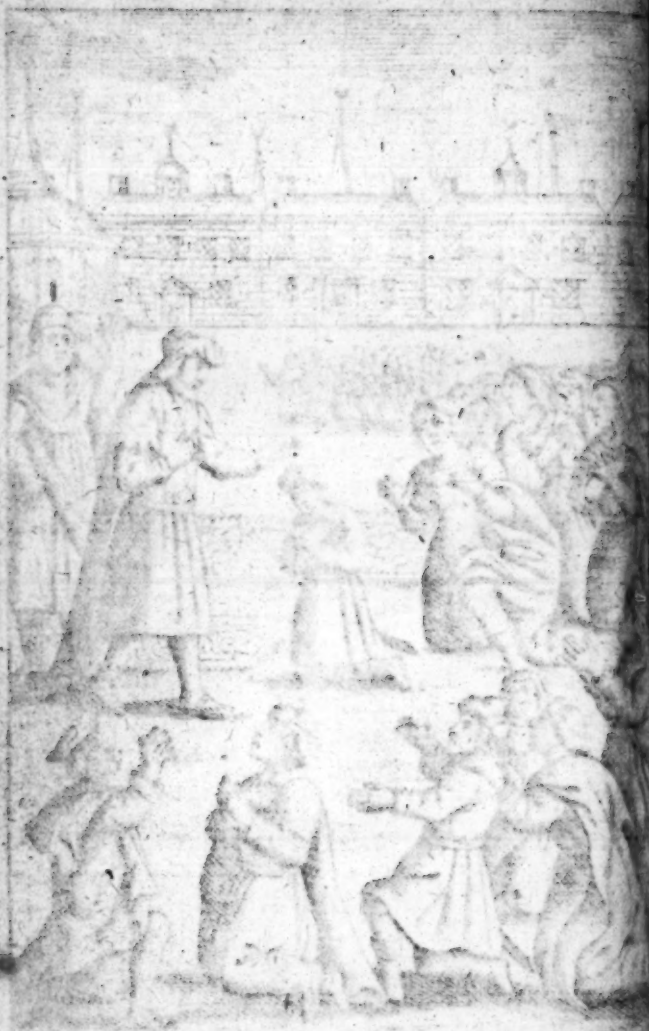
could; but yet not to Jews, for they were interdicted from Bargains or Sales, on the pain of Excommunication, Pecuniary Mulcts, or Corporal Punishments; for all Business and imployment was esteemed the Test, and Touchstone of their Faith: It being the general Tenent, that in the days that the *Messiah* appears, the Jews shall become Masters of the Estates and Inheritance of *Infidels*; until when they are to content themselves with matters onely necessary to maintain and support Life; but because every one was not Master of so much Fortune and Provision, as to live without daily Labour, therefore to quiet the Clamours of the Poor, and prevent the Enormous lives of some, who upon these occasions would become Vagabonds, and desert their *Cities*, due order was taken to make Collections, which were so liberally bestowed that in *Thessalonica* only 400 Poor were supported by the meer charity of the Richer; And as they indeavour'd, to purge their *Consciences* of Sin, and to apply themselves to good Works, that the *Messiah* might find the City prepared for his Reception; so lest he should accuse them of any omission in the Law, and particularly in their neglect of that Ancient Precept of Increase and Multiply; they marryed together Children of ten years of age, and some under, without respect to Riches, or Poverty, Condition or Quality: But, being

ing promiscuously joyned to the number of
or 700 Couple, upon better and cooler
thoughts, after the deceit of the false *Messiah*
was discover'd, or the expectation of his
Coming grew cold, were Divorced, or by
Consent separated from each other.

In the heat of all this Talk and Rumour
comes *Sabatai Servi* to *Smyrna*, the City of
his Nativity, infinitely desired there by the
common *Jews*; but by the *Chochams*,
Doctors of their *Law*, who gave little or no
credence to what he pretended, was ill re-
ceived, not knowing what mischief or ruin
this Doctrine and Prophecie of a New King-
dom might produce. Yet *Sabatai* bringing
with him testimonials of his Sanctity, Holy
Life, Wisdom, and gift of Prophecie,
deeply fixed himself in the heart of the Ge-
nerality, both as being Holy and Wise, that
thereupon he took courage and boldness to
enter into Dispute with the Grand *Chocham*
(who is the head, and Chief Expolitor of
the *Law* and super-intendent of their War
and Government) between whom the Ar-
guments grew so high, and Language so ho-
t that the *Jews* who favoured the Doctrine of
Sabatai, and feared the Authority of the
Chochams, doubtful what might be the issue
of the Contest, appeared in great numbers
before the *Cadi* of *Smyrna*, in justification of
their New Prophet, before so much as any
Accusation



*The Counterfeit Messiah of the
Jews at Smyrna 1666 Page.*



The Resurrection of Christ
from the tomb

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Accusation came against him. The Cadi (according to the Custom of the *Turks*,) swallows Money on both sides, and afterwards remits them to determination of their own Justice. In this manner *Sabatani* gains ground daily; and the Grand *Chocham* with his Party, losing both the affection and obedience of his People, is displaced from his Office, and another Constituted, more affectionate, and agreeable to the New Prophet, whose power daily increased by those confident Reports, That his enemies were struck with Phrensies and Madness, until being restored to their former temper and wits by him, they became his Friends, Admirers, and Disciples. No Invitation was now made in *Smyrna* by the *Jews*, nor Marriage, or Circumcision solemnized, where *Sabatani* was not present, accompanied with a multitude of his followers, and the Streets cover'd with Carpets, or fine Cloth for him to tread on; but the Humility of this *Pharisee* appeared such that he would stoop and turn them aside, and so pass. And having thus fixed himself in the Opinion and Admiration of the People, he began to take on himself the Title of *Messiah*, and the Son of God, and to make this following Declaration to all the Nation of the *Jews*, which being writ Originally in *Hebrew* is thus Translated into English.

THe only, and first-born Son of God, Sabatai Sevi, the Messiah and Saviour of Israel, to all the Sons of Israel, peace. Since that you are made worthy to see that great Day of Deliverance, and Salvation unto Israel, and Accomplishment of the word of God, Promised by his Prophets, and our Fore-fathers, and by his Beloved Son of Israel: let your bitter sorrows be turned into Joy, and your Fasts into Festivals, for you shall weep no more, O my Sons of Israel, for God having given you this unspeakable comfort, rejoyce with Drums, Organs, and Musick, giving thanks to him for performing his Promises from all Ages; doing that every day, which is usual for you to do upon the New-Moons; and, that Day Dedicated to affliction and sorrow convert you into a Day of Mirth for my appearance: and fear you nothing, for you shall have Dominion over the Nations, and not only over those who are on Earth, but over those Creatures also which are in the depth of the Sea: All which is for your Consolation and Rejoycing.

Sabatai Sevi.

Notwithstanding the Disciples of Sabatai Sevi were not so numerous, but many opposed his Doctrine, publicly avouching that he was an Impostor, and Deceiver of the people, amongst which was one Samuel Pennia,

man of a good estate and reputation in Smyrna, who arguing in the *Synagogue*, that the present signs of the coming of the *Messiah* were not apparent, either according to scripture, or the Doctrine of the *Rabbins*, raised such a sedition and tumult amongst the *Jews*, as not only prevailed against arguments, but had also against his life, had he not timely conveyed himself out of the *Synagogue*, and thereby escaped the hands of the multitude, who now could more easily endure Blasphemy against the Law of *Moses*, and the profanation of the *Sanctuary*, than contradiction, or mis-belief of the doctrine of *Sabatari*. But howsoever it fell out, *Pernia* short time becomes a convert, and preaches up *Sabatari* for the Son of God, and deliverer of the *Jews*: and not only he, but his whole family, his daughters prophesie, and fall into strange extasies; and not only his own house, but four hundred men and women prophesie of the growing kingdom of *Sabatari*, and young infants who could yet scarce stammer out a syllable to their mothers, repeat and pronounce plainly the name of *Sabatari* the *Messiah*, and Son of God. For thus far had God permitted the Devil to deceive this people, that their very children were for a time possessed, and voices heard to sound from their stomachs, and in trails: those of riper years fell first into a trance,

foamed at the mouth, and recounted the future prosperity, and deliverance of the *Israelites*, their visions of the *Lyon of Judah*, and the triumphs of *Sabatai*, all which were certainly true, being effects of *Diabolical delusions*: as the *Jews* themselves since have confessed unto me.

With these concomitant accidents, and successes, *Sabatai Sevi* growing more presumptuous, that he might correspond with the Prophecies of the greatness, and dominion of the *Messiah*, proceeds to an election of those Princes which were to govern the *Israelites* in their march towards the *Holy Land*, and to dispense Judgment and Justice after their Restoration. The names of them were these which follow, men well known at *Smyrna*, who never (God knows) had ambition to aspire to the title of Princes, until a strange spirit of deceit and delusion had moved them, not only to hope for it as possible, but to expect it as certain.

Isaac Silvera.

Salomon Lagnado.

Salom. Lagnado jan.

Josepb Capten.

Moses Galente.

Daniel Pinto.

Abraham Scandale.

Mokiah Gaspar.

King David.

was Salomon.

named Quovab.

Uzziah.

Josaphat.

Hilkiah.

Jerham.

Zedekiah.

Abraham

Of the Jews at Smyrna, 1666. 145

<i>Abraham Leon.</i>	<i>Achas.</i>
<i>Ephraim Arditi.</i>	<i>Foram.</i>
<i>Salom. Carmona.</i>	<i>Achab.</i>
<i>Matassia Aschenesi.</i>	<i>Asa.</i>
<i>Meir Alcaira.</i>	<i>Reboboam.</i>
<i>Jacob Loxas.</i>	<i>Ammon.</i>
<i>Mordecai Jesserun.</i>	<i>Jeboachim.</i>
<i>Ebaim Inegna.</i>	<i>Jeroboam.</i>
<i>Joseph Scavillo.</i>	<i>Abia.</i>
<i>Conor Nehemias.</i>	<i>was Zorobabel.</i>
<i>Joseph del Caire.</i>	<i>named Joas.</i>
<i>Elcukin Schavit.</i>	<i>Amasia.</i>
<i>Abraham Rubio.</i>	<i>Josiab.</i>

Elias Sevi had the title of the *King* of the *King* of *Kings*.

Elias Azar his *Vice-king*, or *Vizier*.

Joseph Sevi, the *King* of the *Kings* of *Ju-
dah*.

Joseph Inernuch his *Vice-king*.

In this manner things ran to a strange height of madness amongst the *Jews* at *Smyrna*, where appeared such pageantry of greatness, that no *Comedy* could equal the mock-shews they represented; and though none durst openly profess any scruple, or doubt of this common received belief, yet for confirmation of the *Jews* in their Faith, and astonishment of the *Gentiles*, it was judged no less than necessary that *Sabatai* should shew

some miracles whereby to evince to all the World that he was the true *Messiah*: and at the present occasion seemed to require an evidence infallible of this truth, so it was daily expected by the vulgar, with an impatience sutable to humours disposed to Novelty; who out of every action and morion of their Prophet began to fancy something extraordinary and supernatural. *Sabatai* was now horribly puzzled for a Miracle, though the imagination of the people was so vitiated that any *Legerdemain* or slight of hand would have passed more easily with them for a wonder than *Moses* striking the rock for water, or dividing the *Red Sea*: And an occasion happening that *Sabatai* was, in behalf of his Subjects, to appear before the *Cadi*, or Judge of the City, to demand ease, and relief of some oppressions which aggrieved them: It was thought necessary a Miracle should now or never, when *Sabatai* appearing with a formal and *Pbarisaical* gravity, which he had staret on: Some on a sudden avouched to see a Pillar of fire between him and the *Cadi*, which report presently was heard through the whole room, filled with Jews that accompanied *Sabatai*, some of whom, who strongly fancied it, vow'd, and swore they saw it; others in the outward yard, or that could not come near to hear, or see for the crowd, as speedily took the Alarm, and the rumour

ran, and belief receiv'd by the Women and Children at home in a moment, so that *Sabatai Sevi* returned to his House Triumphant, fixed in the hearts of his People, who now needed no further Miracles to confirm them in their Faith. And thus was *Sabatai* exalted, when no man was thought worthy of communication, who did not believe him to be the *Messiah*: others were called *Ko-phrim*, Infidels, or Hereticks, liable to the Censure of Excommunication, with whom it was not lawful so much as to eat: every Man produced his Treasure, his Gold and Jewels, offering them at the feet of *Sabatai*, so that he could have commanded all the wealth of *Smyrna*, but he was too subtil to accept their money, lest he should render his design suspected by any act of covetousness. *Sabatai Sevi* having thus fully fixed himself in *Smyrna*, and filled other places with rumours of his fame; declared that he was called by God to visit *Constantinople*, where the greatest part of his work was to be accomplished; in order whereunto, he privately ships himself, with some few Attendants in a *Turkish Saick*, in the Month of *January* 1666. lest the crowd of his Disciples, and such who would press to follow him, should endanger him in the Eyes of the *Turks*, who already began to be scandalized at the reports and Prophecies concerning his person. But though

*Sabat*i took few into the Vessel to him, yet a multitude of *Jews* travelled over land to meet him again at *Constantinople*, on whom all their Eyes and Expectations were intent. The wind proving Northernly, as commonly it is in the *Hellepont* and *Propontis*; *Sabat*i was thirty nine days in his Voyage, and yet the Vessel not arriv'd, so little power had this *Messiah* over the Sea and Winds, in which time news being come to *Constantinople* that the *Jews Messiah* was near, all that people prepared to receive him with the same Joy and Impatience as was exprest in other parts where he arrived; the great *Vizier* (then also at *Constantinople*, being not yet departed on his expedition for *Candia*) having heard some rumours of this man, and the disorder and madness he had raised amongst the *Jews*; sent two Boats, whil'st the *Saick* was detained by contrary winds, with commands to bring him up Prisoner to the Port, where accordingly *Sabat*i being come, was committed to the most loathsome and darkest Dungeon in the Town, there to remain in farther expectation of the *Viziers* sentence: The *Jews* were not at all discouraged at this ill treatment of their Prophet, but rather confirmed in their belief of him, as being the accomplishment of the prophesie of those things which ought to precede his glory and dominion; which consideration induc'd the
chiefest

chiefest persons amongst the *Jews* to make their visits and addressees to him with the same ceremony and respect in the Dungeon as they would have done had he then sat exalted on the throne of *Israel*: several of them, with one *Anacago*, by name, a man of great esteem amongst the *Jews*, attended a whole day before him, with their Eyes cast down, their Bodies bending forward, and Hands crost before them (which are postures of humility, and service in the Eastern Countreys) the undecency of the place, and present subjection, not having in the least abated their high thoughts, and reverence towards his person. The *Jews* in *Constantinople* were now become as mad and distracted as they were in other places; all trade and traffique forbidden, and those who owed money, in no manner careful how to satisfie it: amongst which wild crew some were indebted to our Merchants at *Galata*, who not knowing the way to receive their money, partly for their interest, and partly for curiosi-ty thought fit to visit this *Sabatani* complaining that such particular *Jews*, upon his coming, took upon them the boldness to defraud them of their right, desired he would be pleased to signifie to these his Subjects, his pleasure to have satisfaction given: whereupon *Sabatani* with much affectation took Pen and Paper, and wrote to this effect.

TO you of the Nation of the Jews, who expect the appearance of the Messiah, and the Salvation of Israel, Peace without end. Whereas we are informed that you are indebted to several of the English Nation: It seemeth right unto us to enorder you to make satisfaction to these your just debts: which if you refuse to do, and not obey us herein: Know you, that then you are not to enter with us into our Foy and Dominions.

In this manner Sabatai Servi remained a Prisoner at Constantinople for the space of two Months; at the end of which the Vizier having designed his expedition for Candia; and considering the rumor and disturbance the presence of Sabatai had made already at Constantinople, thought it not secure to suffer him to remain in the Imperial City, whilst both the Grand Signior and himself were absent: and therefore changes his Prison to that of Dardanelli, otherwise called the Castle of Abydos, being on the Europe side of the Hellespont opposite to Sestos, places famous in Greek Poetry. This removal of Sabatai from a worse Prison to one of a better air, confirmed the Jews with greater confidence of his being the Messiah, supposing that had it been in the power of the Vizier, or other Officers of the Turks, to have destroyed his person, they would never have permitted him to have lived to that time, in regard their Maxim is

force

force them to quit all jealousies and suspicions of ruine to their state by the death of the party feared, which much rather they ought to execute on *Sabatai*, who had not only declared himself the *King of Israel*, but also published Prophecies fatal to the *Grand Signior* and his Kingdoms.

With this consideration and others preceding, the *Jews* flock in great number to the *Castle*, where he was imprisoned, not only from the neighbouring parts, but also from *Poland*, *Germany*, *Legorn*, *Venice*, *Amsterdam*, and other places where the *Jews* reside: on all whom, as a reward of the expence, and labours of their pilgrimage, *Sabatai* bestowed plenty of his benedictions, promising increase of their store and enlargement of their Possessions in the *Holy Land*. And so great was the confluence of the *Jews* to this place, that the *Turks* thought it requisite to make their advantage thereof, and so not only raised the price of their Provision, Lodgings, and other Necessaries, but also denied to admit any to the presence of *Sabatai*, unless for money, setting the price sometimes at five, sometimes at ten *Dollars*, or more or less according as they guessed at their abilities, or zeal of the person, by which gain and advantage to the *Turks* no complaints or advices were carried to *Adrianople*, either of the concourse of people, or arguments amongst the

the Jews in that place, but rather all civilities, and liberty indulged unto them, which served as a farther argument to ensnare this poor people in the belief of their *Messiah*.

During this time of confinement, *Sabatai* had leisure to compose and institute a new method of Worship for the Jews, and principally the manner of the celebration of the day of his *Nativity*, which he prescribed in this manner.

B Retbren, and my People, men of Religion inhabiting the City of Smyrna the renowned, where live men, and women, and families; Peace be unto you from the Lord of Peace, and from me his beloved Son, King *Salomon*. I command you that the ninth day of the Month of *Ab* (which according to our account answered that year to the Month of June) next to come, you make a day of Invitation, and of great joy, celebrating it with choice meats and pleasing drinks, with many Candles and Lamps, with Musick and Songs, because it is the day of the Birth of *Sabatai Sevi*, the high King above all Kings of the Earth. And as to matters of labour, and other things of like nature, as, as becomes you, upon a day of Festival, adorned with your finest garments. As to your Prayers, let the same order be used as upon Festivals. To converse with Christians on that day is unlawful, though your Discourse be matter indifferent,

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indifferent, all labour is forbidden, but to sound instruments is lawful. This shall be the method and substance of your Prayers on this day of Festival: After you have said, Blessed be thou, O holy God: then proceed and say, thou hast chosen us before all people, and hast loved us, and hast been delighted with us, and hast humbled us more than all other Nations, and hast sanctified us with thy Precepts, & hast brought us near to thy service, and the service of our King. Thy holy, great, and terrible Name thou hast published amongst us: and hast given us, O Lord God, according to thy love times of joy, of Festivals, and times of Mirth, and this day of Consolation for a solemn Convocation of Holiness, for the Birth of our King the Messiah, Sabatai Sevi thy servant, and first born son in love, through whom we commemorate our coming out of Egypt. And then you shall read for your lessons 1, 2, and 3 Chapters of Deut. to the 17. verse, appointing for the reading thereof five men in a perfect & uncorrupted Bible, adding thereunto the Blessings of the Morning, as are prescribed for days of Festival: and for the Lesson out of the Prophets usually read in the Synagogue every Sabbath; you shall read the 31 Chapt. of Jeremiab. To your Prayer called Mussaf (used in the Synagogue every Sabbath and solemn Festival) you shall adjoyn that of the present Festival; In stead of the Sacrifice of Addition, of the returning of the Bible to its place,

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place, you shall read with an Audible Voice, Clear Sound, the Psalm 95. And at the first Praises in the Morning, after you have Sung Psalm 91, and just before you Sing Psalm 98, you shall repeat Psalm 132. but in the last Verse, where it is said, As for his Enemies I shall cloath them with shame, but upon himself shall his Crown flourish; in the place of (upon himself) you shall read upon the most High: after which shall follow the 126. Psalm, and then the 113. to the 119.

○ At the Consecration of the Wine upon the Vigil, or Eve, you shall make mention of the Feast of Consolation, which is the day of the Birth of our King the Messiah, Sabatai Sevi thy Servant, and first born Son, giving the Blessing as followeth: Blessed be thou our God, King of the World, who hast made us to live, and hast maintain'd us, and hast kept us alive unto this time. Upon the Eve of this day you shall Read also the 81 Psalm, as also the 132. and 126. Psalms which are appointed for the Morning Praises. And this day shall be unto you for a Remembrance of a Solemn Day unto eternal Ages, and a perpetual testimony between me, and the Sons of Israel.

Audite Audiendo & manducate bonum.

In hearing hear, and enjoy good.

Besides

Besides which Order, and Method of Prayers for Solemnization of his Birth, he prescribed other Rules for Divine Service, and particularly published the same Indulgence and Priviledge to every one who should Pray at the Tomb of his Mother; as if he had taken on him a Pilgrimage to Pray, and Sacrifice at *Jerusalem*.

The Devotion of the Jews toward this pretended *Messiah* increased still more and more, so that not onely the Chief of the City went to attend, and proffer their service toward him in the time of his Imprisonment, but likewise decked their *Synagogue* with S. S. in Letters of Gold, making for him on the Wall a Crown, in the Circle of which was wrote the 91. *Psalm* at length in fair and legible Characters; attributing the same titles to *Sabai*, and Expounding the *Scriptures* in the same manner in favour of his Appearance, as we do of our *Saviour*. However some of the Jews remained in their Wits all this time, amongst which was a certain *Ghocham* at *Smyrna*, one zealous of his Law, and of the good and safety of his Nation: and observing in what a wild manner the whole People of the Jews was transported with the groundless belief of a *Messiah* leaving not only their Trade, and course of living, but publishing Prophecies of a speedy Kingdom, of rescue from the Tyranny of the *Turks*, and leading the Grand

Signior himself Captive in Chains; matters so dangerous and obnoxious to the State wherein they lived, as might justly convict them of Treason and Rebellion, and leave them to the mercy of that Justice, which on the least jealousy and suspicion of Matters of this nature, uses to extirpate Families, and subvert the Mansion-houses of their own People; much rather of the *Jews*, on whom the *Turks* would gladly take occasion to despoil them of their Estates, and condemn the whole Nation to perpetual slavery. And indeed it would have been a greater wonder then ever *Sabatai* shewed, that the *Turks* took no advantage from all these extravagances, to drain the *Jews* of a considerable Sum of money, and set their whole Race in *Turky* at a Ransom, had not these Passages yielded them matter of Pastime and been the Subject of the *Turks* Laughter and Scorn; supposing it a Disparagement to the greatness of the *Ottoman* Empire, to be concerned for the Rumors and Combustions of this dispersed People. With these considerations this *Chocham*, that he might clear himself of the blood and guilt of his Countrey-men, and concern'd in the common destruction, goes before the *Cadi*, and there protests against the present Doctrine; Declaring, that he had no hand in setting up of *Sabatai*, but was an Enemy both to him and to his whole Sect. This

freedom of the *Chocham* so enraged and scandalized the *Jews*, that they judged no Condemnation or Punishment too severe against such an Offender and Blasphemer of their Law, and Holiness of the *Messiah*; and therefore with Money and Presents to the *Cadi*, accusing him as disobedient in a Capital nature to their Government, obtained sentence against him, to have his Beard shaved, and to be condemned to the *Gallies*. There wanted nothing now to the appearance of the *Messiah*, and the solemnity of his coming, but the presence of *Elias*, whom the *Jews* began to expect hourly; and with that intention and earnestness, that every Dream, or Phantasm to a weak head was judged to be *Elias*; it being taught, and averred, that he was seen in divers forms and shapes, not to be certainly discovered or known, before the coming of the *Messiah*; for this superstition is so far fixed amongst them, that generally in their Families they spread a Table for *Elias* the Prophet, to which they make an Invitation of Poor People, leaving the chief place for the Lord *Elias*, whom they believe to be invisibly present at the entertainment, and there to Eat and Drink, without diminution, either of the Dishes, or of the Cup. One person amongst the *Jews* commanded his Wife after a supper of this kind, to leave the Cup filled with Wine, and the Meat standing all night.

night, for *Elias* to Feast, and Rejoyce alone; And in the morning arising early, affirmed, that *Elias* took his Banquet so kindly, that in token of gratitude, and acceptance, he had replenished the Cup with Oyl, in stead of Wine. It is a certain Custom among the Jews on the Evening of the Sabbath, to repeat certain Praises of God (called *Havails*) which signifies a distinction, or separation of the Sabbath from the prophane days (as they call them) which praises they observe to perform in this manner; One takes a Cup filled with Wine, and drops it through the whole House, saying, *Elias* the Prophet, *Elias* the Prophet, *Elias* the Prophet, come quickly to us with the *Messiah*, the Son of God, and *David*; and this they affirm to be so acceptable to *Elias*, that he never fails to preserve that family, so devoted to him, and augment it with the blessings of Increase. Many other things the Jews avouch of *Elias*, so ridiculous, as are not fit to be declar'd, amongst which this one is not far from our purpose that at the Circumcision there is always a Chair set for *Elias*: and *Sabatai Sevi* being once invited at *Smyrna* to the Circumcision of the First-born-Son of one *Abraham Guciere*, a Kinsman of *Sabatai*, and all things ready for the Ceremony, *Sabatai Sevi* exhorted the Parents of the Child to expect a while until his farther Order: After a good half hour,

hour, *Sabatai* order'd them to proceed and cut the *Prepuce* of the Child, which was instantly perform'd with all joy and satisfaction to the Parents: and being afterwards demanded the reason why he retarded the performance of that Function, his answer was, That *Elias* had not as yet taken his Seat, whom, as soon as he saw placed, he ordered them to proceed: and that now shortly *Elias* would discover himself openly, and proclaim the news of the general Redemption.

This being the common Opinion amongst the *Jews*, and that *Sabatai Sevi* was the *Messiah*, being become an Article of Faith, it was not hard to perswade them, that *Elias* was come already, that they met him in their Dishes, in the dark, in their Bed-chambers, or any where else invisable, in the same manner as our common People in *England* believe of *Hobgoblins* and *Fairies*. For so it was, when *Solomon Geronimo*, an Inhabitant of *Smyrna*, making a great Feast, to which the Principal *Jews* of the City were Invited, after they had eaten and drank freely, one starts from his Seat, and avouches, that he saw *Elias* upon the Wall, and with that bows to him, and Complements him with all Reverence and humility: Some others having in like manner their Fancies prepossessed, and their Eyes with the Fume of Wine ill prepared to distinguish shadows, immediately agreed

agreed upon the Object, and then there was not one in the Company who would say he did not see him: at which surprize every one was struck with reverence and awe; and the most Eloquent amongst them, having their Tongues loosed with joy, and Wine, directed *Orations, Encomiums*, and acts of Thankfulness to *Elias*, courting and complementing him, as distracted Lovers do the supposed presence of their Mistresses. Another Jew at *Constantinople* reported that he met *Elias* in the Streets, habited like a *Turk*, with whom he had a long Communication; and that he enjoyn'd the Observation of many neglected Ceremonies, and particularly the *Zexis*, *Numb. 15; v. 38. Speak unto the Children of Israel, and bid them that they make Fringes in the Borders of their Garments, throughout their Generations, and that they put upon the Fringe of the Border a Ribbon of blue.* Also the *Peos*, *Levit. 19. v. 27. Ye shall not round the corners of your Head, nor marr the corners of your Beard:* This Apparition of *Elias* being believed as soon as published, every one began to obey the Vision, by Fringing their Garments; and for their Heads, though always shaved, according to the *Turkish* and Eastern Fashion, and that the suffering Hair to grow, to men not accustomed, was heavy, and incommodious to their healths and heads; yet to be-

gin again to renew as far as was possible, the Ancient Ceremonies, every one nourished a lock of hair on each side, which might be visible beneath their Caps; which soon after began to be a Sign of distinction between the Believers and *Kopbrims*, a name of dishonour, signifying as much as *Unbelievers*; or *Hereticks*, given to those who confessed not *Sabatái* to be the *Messiah*; which particulars, if not observed, it was declared, as a Menace of *Elias*, that the People of the Jews, who come from the River *Sabation*, as is specified in the second of *Esdra*s, Chap. 13. shall take vengeance of those who are guilty of these Omissions.

But to return again to *Sabatái Sevi* himself, we find him still remaining a Prisoner in the Castle of *Abydos* upon the *Hellepont*, admired and adored by his Brethren, with more honour than before, and visited by Pilgrims from all parts where the fame of the coming of the *Messiah* had arrived; amongst which one from *Poland*, named *Nehemiab Cohen*, was of special note and renown, learned in the *Hebrew*, *Syriack*, and *Chaldee*, and versed in the Doctrine and *Kabala* of the *Rabines*, as well as *Sabatái* himself, one (of whom it was said) had not this *Sevi* anticipated the Design, esteemed himself as able a Fellow to Act the Part of a *Messiah* as the other: Howsoever, it being now too late to publish any such Pretence,

tence, *Sabatai* having now eleven Points of the Law by Possession of the Office, and with that the hearts and belief of the Jews, *Nehemiah* was contented with some small appendage, or relation to *Messiah*; and therefore to lay his Design the better, desired a Private Conference with *Sabatai*: These two great Rabbins being together, a hot Dispute arose between them; For *Cohen* alledged that according to Scripture, and Exposition of the Learned thereupon, there were to be two *Messiahs*, one called *Ben Ephraim*, and the other *Ben David*: the first was to be a Preacher of the Law, poor, and despised, and a Servant of the Second, and his Fore-runner; the other was to be great and rich, to restore the Jews to Jerusalem, to sit upon the Throne of *David*, and to perform and act all those Triumphs and Conquests which were expected from *Sabatai*. *Nehemiah* was contented to be *Ben Ephraim*, the afflicted and poor *Messiah* and *Sabatai* (for any thing I hear) was well enough contented he should be so: but that *Nehemiah* accused him for being too forward in publishing himself the latter *Messiah*, before *Ben Ephraim* had first been known unto the World. *Sabatai* took this reprehension so ill; either out of pride, and thoughts of his own infallibility, or that he suspected *Nehemiah*, being once admitted for *Ben Ephraim*, would quickly (being a sub-

able and learned person) perswade the World that he was *Ben David*, would by no means understand or admit of this Doctrine, or of *Ben Ephraim* for a necessary Officer: And thereupon the Dispute grew so hot, and the Controversie so irreconcilable, as was taken notice of by the *Jews*, and controverted amongst them as every one fancy'd: But *Sabbai* being of greater Authority, his Sentence prevail'd, and *Nehemiah* was rejected, as *Schismatical*, and an Enemy to the *Messiah*, which afterward proved the ruin and downfall of this Impostor.

For *Nehemiah* being thus baffled, and being a person of Authority, and a haughty Spirit, meditated nothing but revenge; to execute which to the full, he takes a Journey to *Adrianople*, and there informs the Chief Ministers of State, and Officers of the Court, who (by reason of the gain the *Turks* made of their Prisoner at the Castle on the *Hellespont*) heard nothing of all this Concurrence of People, and Prophecies of the Revolt of the *Jews* from their Obedience to the *Grand Signior*; and taking likewise to his Council some certain discontented and unbelieving *Cabochans*. Who being zealous for their Nation, and jealous of the ill consequences of this long-continued, and increasing madness, took liberty to inform the *Cabochan* (who was Deputy of the great *Vizier* then

then at *Candia*) that the Jew, Prisoner at the *Castle*, called *Sabatai Sevi*, was a Lowd Person, and one who indeavoured to debauch the minds of the *Jews*, and divert them from their honest course of livelihood, and Obedience to the *Grand Signior*; and that therefore it was necessary to clear the World of so Factious and dangerous a Spirit: The *Chimcham* being thus informed, could do no less then acquaint the *Grand Signior* with all the particulars of this Mans Condition, Course of Life, and Doctrine; which were no sooner understood, but a *Cbianx*, or *Messenger*, was immediately dispatched, to bring up *Sabatai Sevi* to *Adrianople*. The *Cbianx* executed his Commission after the *Turkish* fashion in haste, and brought *Sabatai* in a few days to *Adrianople*, without further excuse or ceremony; not affording him an hours space to take a solemn farewel of his Friends, his Followers and Adorers; who now were come to the vertical point of all their hopes and expectations.

The *Grand Signior* having by this time received divers informations of the madness of the *Jews*, and the pretences of *Sabatai*, grew big with desire and expectation to see him: so that he no sooner arrived at *Adrianople*, but the same hour he was brought before the *Grand Signior*: *Sabatai* appeared much dejected, and failing of that courage

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which he shewed in the *Synagogue*; and being demanded several Questions in *Turkish* by the *Grand Signior*, he would not trust so far to the vertue of his *Messiahship*, as to deliver himself in the *Turkish Language*; but desired a *Doctor of Physick*, (who had from a Jew turned *Turk*,) to be his Interpreter, which was granted to him; but not without reflection of the standers by; that had he been the *Messiah*, and *Son of God*, as he formerly pretended, his tongue would have flown with variety as well as with the perfection of Languages. But the *Grand Signior* would not be put off without a *Miracle*, and it must be one of his own choice: which was, that *Sabatai* should be strip naked, and set as a mark to his dexterous Archers: if the Arrows pierced not his body, but that his flesh and skin was proof like armour, then he would believe him to be the *Messiah*, and the person whom God had designed to those Dominions, and Greatnesses, he pretended. But now *Sabatai* not having faith enough to stand to so sharp a trial, renounced all his title to Kingdoms and Governments, alledging that he was an ordinary *Chocham*, and a poor Jew, as others were, and had nothing of Priviledge, or Vertue above the rest. The *Grand Signior* notwithstanding, not wholly satisfied with this plain confession, declared, that having given publique scandal to the Professors of the

the *Mahumetan* religion, and done dishonour to his Sovereign authority, by pretending to draw such a considerable portion from him, as the Land of *Palistine*; his treason and crime was not to be expiated by any other means than by a conversion to the *Mahumetan* faith, which if he refused to do, the state was ready at the gate of the *Scraglio* to empale him. *Sabatai* being now reduced to extremity of his latter game; not being in the least doubtful what to do; for to die for what he was assured was false, was against nature, and the death of a mad man: replied with much cheerfulness, that he was contented so to turn *Turk*, and that it was not of force, but of choice, having been a long time desirous of so glorious a Profession, he esteemed himself much honoured, that he had opportunity to own it first in the presence of the *Grand Signior*. And here was the *not pait ultra* of the bluster and noise of this vain Impostor. And now the Reader may be pleased to pause a while, and contemplate the strange point of consternation, shame, and silence to which the *Jews* were reduced, when they understood how speedily their hopes were vanished, and how poorly and ignominiously all their fancies and promises of a new Kingdom, their *Pagantry*, and Offices of Devotion, were past like a tale, or a midnight's dream. And all this was concluded, and the *Jews* sunk on a sudden, and fallen flat in their hopes, without so much as a line of comfort, or excuse from *Sabatai*, more than in general, to all the brethren: That now they should apply themselves to their Callings and services of God, as formerly, for that matters relating unto him were finished, and the *scourge* past. The news that *Sabatai* was turned *Turk*, and the *Messiah* to a *Mahumetan*, quickly filled all parts of *Turkey*. The *Jews* were strangely surprized at it, and ashamed of their easie belief of the arguments with which they had perswaded one the other, and of the Prophecies they had made in their own families. Abroad they became the common derision of the Town where they inhabited: the Boys houted after them, coyn

coining a new word at Smyrna (*Ponstai*) which every one seeing a Jew, with a finger pointed out, would pronounce with scorn and contempt: so that this deceived people for a long time after remained with confusion, silence, and dejection of Spirit. And yet most of them affirm that *Sabat-ai* is not turned Turk, but his shadow only remains on earth, and walks with a white head, and in the habit of a *Mahometan*: but that his natural Body and Soul are taken into Heaven, there to reside until the time appointed for accomplishment of these wonders; and this opinion began so commonly to take place, as if this people resolved never to be undeceived, using the forms and Rules for Devotion prescribed them by their *Mahometan Missihs*: insomuch that the *Chochams* of Constantinople, fearing the danger of this error might creep up, and equal the former, condemned the belief of *Sabat-ai* being *Messiah*, as damnable, and enjoined them to return to the antient Method and Service of God upon pain of Excommunication. The style and tenure of them was as followeth,

To you who have the power of Priest hood, and are the knowing, learned, and magnanimous Governours and Princes, residing in the City of Smyrna, may the Almighty God protect you, Amen: for so is his will.

THese our Letters, which we send in the midst of your habitations, are upon occasion of certain rumours and tumults come to our ears from that City of your Holiness. For there is a sort of men amongst you, who fortifie themselves in their errors, and say, let such a one, our King, live, and bless him in their publique Synagogues every Sabbath day: And also adjoyn Psalms and Hymns, invented by that mans for certain days, with Rules and Methods for Prayer, which ought not to be done, and yet they will still remain obstinate therein; and now behold it is known unto you, how many swelling Waters have passed over our Souls for his sake, had it not been for the Mercies of God, which are without

end, and the merit of our forefathers, which have assisted us, the foot of Israel had been rased out by their enemies. And yet you continue obstinate in things which do not help, but rather do mischief, which God avert. Turn you therefore, for this is not the true way, but restore the Crown to the ancient custom and use of your Forefathers, and the Law, and from thence do not move; We command you that with your authority, under pain of Excommunication, and other Penalties, that all those Ordinances and Prayers, as well those delivered by the mouth of that man, as those which he enjoyed by the mouth of others, be all abolished and made void, and to be found no more, and that they never enter more into your hearts, but judge according to the ancient commandment of your Forefathers, repeating the same Lessons and Prayers every Sabbath, as hath been accustomed, as also Collects for Kings, Potentates, and Anointed, &c. And bless the King, Sultan Mahomet, for in his days hath great Salvation been wrought for Israel, and become not Rebels to his Kingdom, which God forbid. For after all this which is past, the last motion will be a cause of jealousy, and you will bring ruin upon your own persons, and upon all which is near and dear to you, wherefore abstain from the thoughts of the man, and let not so much as his name proceed out of your mouths. For know if you will not obey us herein, which will be known, who, and what those men are, who refuse to conform unto us, we are resolved to prosecute them, as our duty is. He that dith hear, and obey us, may the blessing of God rest upon him. These are the words of those who seek your Peace and Good, having in Constantinople, on Sunday the fifth of the Month Sevat, under-wrote their names.

Joam Tob son of Chananiah Ben. Jacar.

Isaac Alnacagna.

Eliezer Cassie.

Joseph Kazabi.

Eliezer Gherson.

Manasseh Barndo.

Joseph Accohen.

Kalib son of Samuel.

Eliezer Aluff.

During the time of all these transactions and passages at Constantinoale, Smyrna, Abydos upon the Hellespont, and Adrianople, the Jews leaving their Merchandise, counsels, and advices, what prizes commodities bear, and matters of Traffick, Addressed their Letters to: Israel

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and other parts, with nothing but wonders and miracles wrought by their false *Messiah*. As then when the *Grand Signior* sent to take him, he caused all the *Messengers* immediately to die, upon which other *Janissaries* being again sent, they all fell dead with a word only from his mouth; and being desired to revive them again, he immediately recall'd them to life; but of them only such who were true *Turks*, and not those who had denied that faith in which they were born, and had profest. After this they added, that he went voluntarily to prison, and though the gates were barred and shut with strong locks of Iron, yet that *Sabatai* was seen to walk through the streets with a numerous attendance, and when they laid Shackles on his neck and feet, they not only fell from him, but were converted into Gold, with which he gratified his true and faithful believers and disciples. Some Miracles also were reported of *Nathan*, that only at reading the name of any particular man or woman, he would immediately recount the story of his, or her life, their sins or defaults and accordingly impose just correction and penance for them. These strong reports coming thus confidently into *Italy* and all parts, the *Jews* of *Casul di Monferrato* resolved to send three persons in behalf of their society, in the nature of extraordinary *Ligats* to *Smyrna*, to make inquiry after the truth of all these rumours, who accordingly arriving in *Smyrna*, full of expectation and hopes, intending to present themselves with great Humility and Submission before their *Messiah*, and his Prophet *Nathan*, were entertain'd with the sad news, that *Sabatai* was turned *Turk*, by which information the Character of their *Embassy* in a manner ceasing, every one of them laying aside the formality of his function, endeavoured to lodge himself best to his own convenience. But that they might return to their brethren at home, with the certain particulars of the success of these affairs, they made a visit to the brother of *Sabatai*; who still continued to perswade them, that *Sabatai* was notwithstanding the true *Messiah*, that it was not he who had taken on him

the habit and form of a *Turk*, but his *Angel* or *Spirit*, his body being ascended into Heaven, until God shall again see the season, and time to restore it; adding further, that an effect hereof they should see by the Prophet *Nathan*, certified, now every day expected, who having wrought *Miracles* in many places, would also for their Consolation, reveal hidden secrets unto them with which they should not only remain satisfied, but astonished. With this only hope of *Nathan*, these *Legats* were a little comforted, resolving to attend his arrival, in regard they had a Letter to consign into his hands, and according to their instructions, were to demand of him the grounds he had for his Prophecies, and what assurance he had, that he was divinely inspir'd, and how these things were reveal'd unto him, which he had committed to Paper, and dispersed to all parts of the World. At length *Nathan* arrives near *Smyrna*, on *Fryday* the third of *March*, towards the Evening, and on *Sunday* these *Legats* made their visit to him: But *Nathan*, upon news of the success of his beloved *Messiah*, began to grow sullen and reserved; so that the *Legats* could scarce procure admittance to him; all that they could do was to inform him, that they had a Letter to him from the brother-hood of *Italy*, and commission to confer with him concerning the foundation and authority he had for his prophecies, but *Nathan* refused to take the Letter, ordering *Nabi Abolasio a Chocham* of the City of *Smyrna* to receive it, so that the *Legats* returned ill contented, but yet with hopes at *Nathan's* arrival at *Smyrna* to receive better satisfaction.

But whilst *Nathan* intended to enter into *Smyrna*, the *Chochams* of *Constantinople*, being before advised of his resolution to take a Journey into their parts, not knowing by which way he might come, sent their Letters and Orders to *Smyrna*, *Prussia*, and every way round, to hinder his passage, and interrupt his journey; fearing that things beginning now to compose, the *Turks* appear'd for the former disorders, and the minds of the *Jews* in some manner seduced, might be moved,

and combustions burst out afresh, by the appearance of this new *Impostor*; And therefore dispatched this Letter as followeth.

To you who are the Shepherds of Israel, and Rulers, who reside for the great God of the whole World, in the City of Smyrna, which is *Mosher* in Israel, to her Princes, her Priests, her Judges, and especially to the perfect wise men and of great experience, may the Lord God cause you to live before him, and delight in the multitude of Peace, Amen, so be the will of the Lord.

THese our Letters are dispatched unto you, to let you understand, that in the place of your Holiness, we have heard that the learned man, which was in Gaza, called Nathan Benjamin, hath published Vain Doctrines, and made the World Tremble at his Words and Inventions: And that at this time we have received Advice, that this man some days since, departed from Gaza, and took his Journey by the way of Scanderoon, intending there to Embark for Smyrna, and thence to go to Constantinople or Adrianople: And though it seem a strange thing unto us, that any Man should have a desire to throw himself into a place of Flames and Fire, and into the Sparks of Hell; notwithstanding we ought to fear, and suspect it; For the Feet of Man always guide him to the worst: Wherefore we under-written do Advertise you, that this Man coming within the compass of your Jurisdiction, you give a stop to his Journey, and not suffer him to proceed farther, but presently to return back. For we would have you know, that at his coming, he will again begin to move those Tumults, which have been caused through the Imaginations of a New Kingdom: And that Miracles are not to be Wrought every day.

God forbid that by his coming the People of God should be destroyed in all places where they are, of which he will be the first, whose Blood he upon his own Head: For in this Conjunction, every little Error or Fault is made Capital. You may

remember the Danger of the first Combustion: And it is very probable that he will be an occasion of greater, which the Tongue is not able to express with Words. And therefore by Virtue of ours, and your own Authority, you are to hinder him from proceeding farther in his Journey, upon pain of all those Excommunications which our Law can Impose, and to force him to return back again, both he and his Company. But if he shall in any manner Oppose you, and Rebel against your Word, your Indavours and Law are sufficient to hinder him, for it will be well for him and all Israel.

For the Love of God, let these Words enter into your Ears, since they are not vain things, for the Lives of all the Jews, and his also, consist therein. And the Lord God behold from Heaven, and have pity upon his People Israel, Amen. So be his holy Will: Written by those who seek your Peace.

Jean Tob, Son of Chanania Jacar

Calch Son of Chocham,	Samuel deceased.
Moise Benveniste,	Moise Barndo.
Haac Alee-nacague,	Elihezer Aluffi.
Joseph Kazabi,	Jehoshuah Raphael.
Samuel Acazfine,	Benveniste.

By these means Nathan being disappointed of his Wandering Progress, and partly ashamed of the event of things, contrary to his Prophecie, was resolved without entring Smyrna, to return again: Howsoever he obtained leave to visit the Sepulchre of his Mother and there to receive Pardon of his Sins (according to the Institution of Sabatai before mentioned) but first washed himself in the Sea, in manner of Purification, and said his Tephilla, or Prayers, at the Fountain, called by us the Fountain Santa Veneranda, which is near to the Cymetry of the Jews, and then departed for Xto, with two Companions, a Servant, and three Turks to conduct him, without admitting the Legates to Audience, or answering the Letter which was sent him, from all the Communities of the Jews in Italy. And thus

has the Embassie of these Legates was concluded, and they returned from the place from whence they came, and the Jews again to their Wits, following their Trade of Merchandize and Brokage as formerly, with more quiet, and advantage, then the means of regaining their Possessions in the Land of Promise. And thus ended this mad *Phrensie* amongst the Jews, which might have cost them dear, had not *Sabatai* Renounc'd his *Messiahship* at the Feet of *Mahomet*.

These matters were transacted in the years 1665 & 1666, since which *Sabatai* hath passed his time devoutly in the Ottoman Court, educated at the feet of the learned *Gamaliel* of the Turkish Law, that is *Vanni Effendi*, Preacher to the *Seiaglio*, or as we may so term him Chaplain to the Sultan, one so literate as to be esteemed the Grand Oracle of their Religion, so precise and conceited of his own sanctity as a Pharisee, and so Superstitious that nothing seemed more to unhallow his worship than the touch or approach of a Christian. To this Master, *Sabatai* was a most docil Scholar, and profited, as we may Imagin beyond measure in the Turkish Doctrine, so that in exchange of such Impressions, *Vanni* thought it no disparagement from so great a Rabbine as his new Disciple, to learn something of the Jewish Rites, and rectify those crude notions he had conceived of the *Mosaical* Law; in this manner *Sabatai* passed his days in the Turkish Court, as sometime *Moses* did in that of the Egyptians, and perhaps in imitation of him, cast his eyes often on the Afflictions of his brethren, of whom during his life he continued to profess himself a Deliverer, but with that care and caution of giving Scandal to the Turks, that he declared unless their nation became like him, that is, renounce the shadows, and imperfect Elements of the *Mosaical* Law, which will be compleated by adherence to the *Mahometan*, and such other additions as his inspired wisdom should suggest, he should never be able to prevail with God for them, or conduct them to the holy Land of their Forefathers: hereupon many Jews flock'd in, some as far as from *Babylon*, *Jerusalem*, and o-

their remote places, and casting their caps on the ground in presence of the *Grand Signior*, voluntarily professed themselves *Mahumetans*; *Sabatai* himself by these Profelytes gaining ground in the esteem of the *Turks*, had priviledge granted him to visit familiarly his Brethren, which he imployed in Circumcising their Children the 8th day according to the Precept of *Moses*, preaching his new Doctrines by which he confirmed many in their faith of his being the Messiah and startled all with expectation of what these strange ways of Euthusiasm may produce, but none durst publicly own him, lest they should displease the *Turks*, and the *Jews*, and incur the danger of Excommunication from one, and the Gallows from the other.

Howsoever in *January 1672* appeared another bold Impostor amongst the *Jews* in *Smyrna* from *Morea* as it was said, or not known from whence, who in despite of *Sabatai*, and his own Governours, pretended to be the *Messiah*, but with so perty and inconsiderable a Deluder as this, the *Jews* thought to make quick work, but being ashamed at first to bring another *Messiah* on the Stage, by help of mony they accused him of Adultery, and procured a sentence from the *Kadi* condemning him to the Gallies; in order unto which, and in proof of his good behaviour, he remained some time in Prison, in which interim he found means to clear himself of that crime by open evidence to the contrary, and had for the present escaped out of the power of the Synagogue had not their Authority and mony prevailed more then the friends and Disciple of this Impostor; so that he was still detained in Prison, and *Sabatai Sevi* continued in the house of *Pharaoh* or the *Grand Signior*, where he remained till the year 1676, and then died.

The

The fatal and final Extirpation and Destruction of the Jews out of the Empire of Persia, begun in 1663. and continuing till 1666. and the occasion thereof.

YOU have heard in the foregoing Story from what Glorious Expectations the whole Nation of the Jews were precipitated by the Impostorions, but Inprosperous Villany of their late pretended Messiah: You will in this Relation perceive farther, how Signally the hand of Almighty God (about the same time) went out to their yet greater Shame and extermination: And if any thing were capable to reduce that miserably deluded People, certainly one would think these continu'd Frowns, and Accents of his displeasure against all their Attempts; as, it ought to confirm the Truth of the Christian Profession so it should even constrain them to hasten to it; For the Wrath is come upon them to the uttermost.

In the Reign of the famous Abas, Sophy of Persia, and Grand-Father to the present Emperor, the Nation being low, and somewhat exhausted of Inhabitants, it entred into the mind of this Prince (a Wise and Prudent Man, and one who exceedingly studied the Benefit of his Subjects) to seek some expedient for the Revival and Improvement of Trade, and by all manner of Priviledges and Immunities to encourage other contiguous Nations to Negotiate, and Trade amongst them; and this Project he fortified with so many Immunities, and used them so well, who came, that repairing from all Parts to his Country, in a short time the whole Kingdom was filled with multitudes of the most Industrious People and Strangers that any way bordered on him.

It happened, that amongst those who came innumerable Flocks of Jews ran thither from all their Dispersions in the East; attracted by the gain, which they universally make where ever they set footing, by their intricate Craft, Sacred Avarice, and the excessive Extorri-

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ons which they continually Practise. And it was not many years but by this means, they had so impoverished the rest, and especially the natural Subjects of *Persia*, that the Clamor of it reached to the Ears of the *Emperor*; and indeed it was Intolerable, for even his own *Exchequer* began to be sensible of it, as well as his Peoples Purses, and Estates, which they had almost Devoured.

How to repress this *Inormity*, and remedy this *Inconvenience*, without giving *Umbrage* to the rest of those profitable *strangers* now settled in his *Dominions*, by falling severely upon the *Jews* on the sudden, he long consulted; and for that end call'd to his *Advice* his Chief *Ministers of State*, the *Musti*, and expounders of the *Law*: After much dispute 'twas at last found, that the *Jews* had already long since forfeited their *Lives* by the very *Text* of the *Alcoran*; where it is express'd, That if within *Six hundred* years from the promulgation of that *Religion*, they did not Universally come in, and Profess the *Mahumetan Faith*, they should be destroyed. The Zealous *Emperor* would immediately have put this *Edict* in Execution; but, by the Intercession of the *Musti*, and the rest of the *Doctors*, 'twas thought fit to suspend it for the present: But that these growing Evils might in time have a period; his Majesty Comanded that all the *Chochammi*, *Rabbins*, and Chief amongst the *Jews*, should immediately appear before his *Tribunal*, and make Answer to some *Objections* that were to be propounded to them.

The *Jews* being accordingly convened the *Sophy* Examines them about several Passages of their *Law*, and particularly concerning the *Prophet Moses*, and those *Rites* of his which seemed to have been so long annihilated amongst them, since the coming of *Isai* (for so they call *Jesus*) after whom they pretend their *Mahomet* was to take place, and all other *Predictions* to determine.

The *Jews* much terrified with the manner of these *Interrogatories*, and dubious what the meaning and *Crise* of them might signify, told the *Emperor*; That

for

Christ they did not believe in him, but that they expected a *Messiah* of their own to come, who should by his Miraculous power deliver them from their Oppressors, and subdue all the *World* to his Obedience.

At this Reply the *Sophy* appeared to be much Incensed: Now! says he, Do you not then believe *Christ*, of whom our very *Alcoran* makes so Honourable mention? as that he was the Spirit of God, sent down from him, & returning to him, &c. If we Believe him, Why do not you? What say you for your selves, you Incredulous Wretches? The Confounded *Jews* perceiving the Emperor thus Provoked, immediately prostrated themselves on the ground, humbly supplicating him to take pity on his *Slaves*, who acknowledged themselves altogether unable to *Dispute* with his Majesty, That for the *Christians*, they seemed indeed to them to be gross *Idolaters*; Men who did not Worship God, but a Crucified Manfactor, and a *Deceiver*: which still the more displeased the *Sophy*; not inquiring they should so Blaspheme a Person for whom their *Alcoran* had so great a Reverence: However, for the present he dissembles his resentment; 'Tis well, says he, you do not believe the God of the *Christians*: But, tell me, What think you of our Great Prophet *Mahomet*? This Demand exceedingly perplexed them, not knowing what to Reply: and indeed it was contrived on purpose, that convincing them of Blasphemy (as they esteemed it) against their Prophet the *Sophy* might find a specious and legal pretence to ruine and destroy them, without giving any jealousy or suspicion to the rest of the strangers, who were Trafficking in his Country, of several other Religions, but who were not in the least obnoxious to his displeasure.

After a long pause, & secret conference with one another, it was at last resolved among them, That though they had deny'd *Christ*, they would yet say nothing positively against *Mahomet*: Therefore they told the Emperor; though their Religion forbade them to believe any Prophet, save *Moses*, &c. yet they did not hold *Mahomet* for a false Prophet, in as much as he was descended of *Ismael* the Son of *Abraham*; and that they desired to remain

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remain His Majesties humble Vassals, and Slaves, and craved His pity on them.

The *Sophy* easily perceiving the Cunning and wary Subterfuge of their *Roy*, told them; This should not serve their turn: That they were a People of dissolute Principles, and that under pretence of their long expected *Messiah*, they persisted in a false Religion, and kept off from *Professing* to the true *Belief*; and therefore required of them to set a positive Time, when their *Messiah* was to appear; for that he would Support them no longer who had impos'd on the World, and Cheated his People now so many Years; But, withal assuring them that he would both Pardon & Protect them for the time they should Assign, provided they did not go about to abuse Him by any incompetent *Procrastinations* but assign the Year precisely of his Coming; when, if accordingly he did not Appear, they were Sons of Death, and should all of them either Renounce their Faith, or be certainly Destroy'd, and their Estates Confiscated.

The poor *Jews* though infinitely Confounded with this unexpected Demand, and Resolution of the *Sophy*; after a second Consultation among themselves (which the *Emperour* granted,) contriv'd to give him this answer. That according to their Books and Prophecies, their *Messiah* should infallibly Appear within Seventy Years; prudently (as they thought) believing, that either the *Emperour* or They should be all of them Dead before that time; and that, in the interim, such Alterations might emerge, as all this would be forgotten, or averted; and that at the worst, a good sum of Money would reverse the Sentence. But that something was of necessity to be promised to satisfy his present humorous Zeal.

The *Emperour* accepts of the Answer, and immediately causes it to be Recorded in form of a solemn Stipulation between them; That in case there were no News of their *Messiah* within the Seventy years assign'd (to which of Grace, he added five more) they should either turn *Mahumetans*, or their whole Nation utterly be destroyed throughout *Persia*, and their Sub-

being confiscated: but with this Clause also inserted That if their *Messiah* did *Appear* within that *Period*, the *Emperor* would himself be obliged to become a *Jew*, and make all his *Subjects* so with him; this drawn (as we said) in form of an *Instrument*, was reciprocally sign'd and seal'd on both parts, and the *Jews* for the present dismiss'd; with the payment yet of no less than two Millions of *Gold* (as my *Author* affirms) for the forbearance of this long Indulgence; but as it is to be observ'd, Since the time of this *Imperial* *Edict*, to the present *Sophy* now *Ruining*, there are not only these *70* years past, but it is expired; during which the *Persians* have been so molested by the *Turks*, and by continual War in the *East-Indies*, &c. that the succeeding *Princes* no more minded this *Stipulation* of their *Predecessors*, till by a wonderful *Accident* in the *Reign* of the second *Shah*, (Father of him who now governs) a person extremely curious of *Antiquities*, searching one day amongst the *Records* of his *Father*, there was found this *Writing* in the *Journal* of his *Father*, intimating what had so solemnly pass'd between him and the *Chiefs* of the *Jews* in the Name of their whole *Nation*.

Upon this the *Sophy* instantly summons a *Council*, produces the *Instrument* before them, and requires their advice, what was to be done; and the rather, for that there began now to be great *Whispers*, and some *Letters* had been written to them from *Merchants* out of *Turkey* of the motions of a pretended *Messiah*, which was the famous *Sabai*: This so wrought with the *Emperor* and his *Council*, that with one *Voice*, and without longer pause, they immediately conclude upon the destruction of the *Jews*, and that this wicked *Generation* of *Impostors* and *Oppressors* of his *People* were no longer to be indulged upon the Earth.

In Order to this Resolution *Proclamations* are issu'd out and publish'd to the *People*, and to all that were *Strangers* and *Inhabitants* amongst them, empowering them to fall immediately upon the *Jews* in all the *Persian* Dominions, and to put to the *Sword* Man, Woman and *Child*, but such as should forthwith turn to the *Mahometan*,

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human Belief: and to seize on their Goods and Estates, without any remorse or pity.

This cruel and bloody Arrest was accordingly put in Execution first at *Isfahan*, and suddenly afterwards in all the rest of the Cities and Towns of *Persia*. Happy was he that could escape the fury of the enraged People, who by virtue of the publique Sentence grounded upon the declared Stipulation, and now more encouraged by the dwindling of their pretended *Messiah*, had no commiseration on them, but slew and made havock of them, wherever they could find a Jew through all their vast Territories; falling upon the spoil, and continuing the Carnage to their utter Extirpation; Nor did the Persecution cease for several Years, beginning from about Sixty three till Sixty six, at *Isfahan*, the Cities and Countries of *Seyra*, *Ghelan*, *Humadan*, *Aydan*, *Tauris*, and in sum, through the whole Empire, without sparing either Sex or Age; excepting (as was said) such as turned *Mahumetans*, or escaped through the Desarts into *Turkey*, *India*, and other far distant Regions, and that without hopes of ever Re-establishing themselves for the future in *Persia*, the hatred of that People being so deadly and irreconcilable against them. And in truth this late Action and Miscarriage of their pretended *Messiah* has rendered them so universally despicable, that nothing but a determined Obstinacy, and an evident and judicial Malediction from Heaven could possibly continue them in that prodigious Blindness out of which yet, GOD, of his infinite Mercy, one day, deliver them, that they may at last See and Believe in Him whom they have Pierced; and that so both Jew and Gentile may make One Flock under that One Shepherd and Bishop of our Souls, *Jesus Christ the True MESSIAH Amen.*

F I N I S

The Epistle OF KING AGBARUS

To our Saviour Jesus Christ, with our Saviour's Answer.

I know not how better to fill up the following vacant Pages, than by adding this notable Relation mentioned by the famous Historian Eusebius in his first Book of Ecclesiastical History which followeth in these words.

After the Divinity of our Lord and Saviour Jesus Christ was made manifest to all men, by the working of Miracles, he drew unto him an Innumerable Company of Strangers, who dwelt far distant from *Judaea*, and were afflicted with divers diseases, and Maladies, hoping of him to recover their health; among which number King Agbarus Governour of the famous Nations inhabiting beyond the River *Euphrates*, being grievously diseased in body, and judged incurable by the skill of men, hearing the renowned fame of Jesus, and the wonderful works that he wrought in all places, he petitioned to him by Letters, humbly desiring deliverance from his disease; Jesus (though not presently) yielding to his Petition vouchsafed to answer him by an Epistle, that he would shortly send one of his Disciples who should cure his malady, and not only his, but all that belonged to him; which promise he in a short time performed; For after his Resurrection from the dead and ascension into Heaven, Thomas one of the Twelve Apostles sent his Brother *Thaddeus*, (who was reckoned among the Seventy Disciples of Christ) by Divine Inspiration unto the City of *Edessa*, to be a Preacher and Evangelist of the Doctrine of Christ, by whom all things which concerned the promise of our Saviour were performed, and for the further confirmation hereof, the Letters themselves are recorded in

in the Monuments of the Princely City of *Edessa*, and enrolled in the publick Registry there among things of Antiquity acted about the time of King *Agbarus*, and preserved unto this day; And I know no reason why we may not give you the *Goy* Letters themselves, as they were copied out of the Registry and translated by us out of the *Syrian Tongue*.

The Epistle of Agbarus to our Saviour.

Agbarus Governour of *Edessa* unto *Jesu* the good Saviour shewing himself in *Jerusalem* sendeth Greeting. I have heard of thee and thy Cure, which thou hast done without Medicines or Herbs; for as the report goeth, thou makest the blind to see, the lame to go, the Lepers thou cleanest, evil Spirit and Devils thou castest out, the long diseased thou restorest to Health, and raisest the dead to life. When I heard these strange tydings concerning thee, I imagined with my self, one of these two things, that thou art either a God come from Heaven and performest these matters, or else the Son of God that bringest these things to pass. Wherefore by these my Letters, I beseech thee, to take the pains to come unto me; and that thou wilt cure me of this my greivous malady, wherewith I am sore vexed. I have heard moreover that the *Jews* murmur against thee, and go about to destroy thee; I have here a little City and an hospitable place, where thou shalt be both safe and comfortable.

Our Saviours Answer to Agbarus.

Agbarus blessed art thou, because thou hast believed in me when thou sawest me not, for it is written of me, that they which see me shall not believe in me, that they which see me not may believe, and be saved; concerning what thou writest unto me, that I should come unto thee, I let thee understand, that all things touching my message are here to be fulfilled, and after the fulfilling thereof, I am to return again to him that sent me; But after my Assumption, I will send one of my Disciples unto thee, who shall cure thy malady, and restore life unto thee, and then thou shalt be with thee.

These

These Epistles *Enfobins* affirms he translated out of the Records of *Edeffa* written in the Syrian Tongue in which Records it afterward followed; that when *Jesus* was taken up, *Judas* who is also called *Thomas*, sent unto him *Thaddens* the Apostle, one of the seventy, who when he arrived remained with one, *Tobias* the son of *Tobias*; when the fame of him was spread abroad, and that he was made manifest by the Miracles which he wrought, it was signified to *Agbarus*, that *Thaddus* the Apostle of *Jesus*, of whom he wrote in his Epistle, was come, and that this *Thaddus* through the power of God began to cure every disease and malady, so that all men greatly marvelled; *Agbarus* hearing of the mighty and wonderful works which he wrought, and that he healed in the name and power of *Jesus*, was confirmed that this was he of whom *Jesus* had written, saying, after my Ascension I will send one of my Disciples unto thee who shall cure thy Malady. He then sent for *Tobias* where *Thaddus* lodged, and said unto him, I hear say that a certain mighty man who came from *Jerusalem* sojourneth with thee, and cureth many in the name of *Jesus*; *Tobias* replied, yea my Lord, there came a certain Stranger and lodged at my house who hath done many Wonderful things; to whom the King said, bring him unto me. *Tobias* returning to *Thaddus* said unto him, *Agbarus* the Governor sent for me, and commanded me to bring thee unto him, that thou might cure his Disease; *Thaddus* answered, go, for it is for his sake that I am sent thus mightily to work; *Tobias* rising betimes the next day went with him to *Agbarus*. As he came in even upon his entrance, the countenance of *Thaddus* appeared very glorious to *Agbarus*, in the presence of his Chief men, upon which the King gave him so much reverence that all there present marvelled thereat, for none of them saw the glory save *Agbarus* only, who discoursed with *Thaddus*, and said, Art thou of a truth a Disciple of *Jesus* the Son of God, who made me this promise, I will send unto thee one of my Disciples who shall cure thy Disease and shew Life unto thee and all things? To whom

Thaddus

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Thaddæus answered, because thou hast greatly believed in the Lord *Jesus* that sent me, therefore am I sent unto thee, and if thou still continue to believe in him thou shalt obtain thy hearty Petitions according to thy Faith; *Agbarus* replied, I have so firmly believed in him that I could have found in my heart utterly to have Destroyed the *Jews* who Crucified him, were not the *Roman* Empire an hindrance to my design, *Thaddæus* said, our Lord and God, *Jesus* Christ, fulfilled the will of his Father, which being finished he is Ascended unto him; *Agbarus* answered, And I have believed in him and in his Father; therefore, said *Thaddæus* in the name of the same Lord *Jesus*, I lay my hand upon thee; which when he had done he forthwith cured him of his Malady, and delivered him from the pain wherewith he was sore afflicted; *Agbarus* was hereat astonished and that as it was reported to have of *Jesus*, so he now found it true by his Disciple and Apostle *Thaddæus*; that he was cured without the Virue of Herbs or Medicines, and not only he, but also *Abdus* the Son of *Abdus* grieved with the Gout, who falling at the feet of *Thaddæus* recovered his former Health by the laying on of hands; he likewise cured many more of his Fellow Citizens, and wrought sundry miraculous things, preaching the Word of God.

Then *Agbarus* proceeded to discourse with him saying, Thou *Thaddæus* through the power of God dost these things, and we have thee in admiration, I pray thee therefore further to expound unto me the coming of *Jesus* how he was made man, and by what Might and Power he brought such things as we have heard of, to pass; at this season, replied *Thaddæus* I will be silent, though I am sent to Preach the Word, but to morrow call together all thy People and Citizens, and I will then Preach and shew to them the Word of God, and Sow the Word of Life, and teach them the manner of his Coming, how he was made man, of his Message, and to what end he was sent from the Father, of his Miracles and Mysteries declared to the World, and his Power in bringing mighty things

things to pass; likewise his new Preaching, and how low, mean and humble he seemed as to outward appearance, how he humbled himself, Died, and Vailed his Divinity, what great things he Suffered of the Jews, how he was Crucified and Descended into Hell, rent that hedge and midwall which was never severed before, and raised the dead who of a long time had slept, how he Descended alone, but Ascended to the Father accompanied with many, how he sitteth in Glory at the Right Hand of God the Father in Heaven, and last of all, how he shall come again with Glory and Power to Judge both the quick and Dead.

When the morning was come, *Agbarus* commanded his Citizens to be Assembled, to hear the Sermon of *Thaddeus*, which being ended, he ordered that Gold both Coined and uncoined should be given unto him but he received it not saying: *Inasmuch as we have forsaken our own, how can we receive the goods of other men.* These things, saith *Eusebius*, were done in the Forty third year after Christ; which being translated word for word out of the *Syrian* Tongue he thought good to Publish.

FINIS.

H

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